

FEATURES

Herald

The shooting had begun at about seven o'clock that morning. It continued until midday when, perhaps, the air force went home for lunch. I asked the two young people I was with if they were afraid. "No," they said, "it's not close enough. Sometimes it's a lot closer and then we're afraid. But what can we do then? Our stick houses are no protection." We turned back to our amusement at watching two black beetles trying to roll a mud ball, bigger than themselves, up a small slope. While we laughed at their antics, in unnerving juxtaposition the planes continued machine-gunning their unseen targets.'

A story from El Salvador in September before the intensification of the tenyear-old civil war on 11 November. At times during the conflict life must seem as meaningless a struggle as that of the beetles, but nevertheless they continue their uphill struggle. In one of the worst affected suburbs of San Salvador, where many of the shanty homes had been flattened by the aerial bombardment and many of the inhabitants had been wounded or lost their lives, within a few days they were busy salvaging charred wood from the wreckage and beginning to rebuild.

Again as Christians gave help and encouragement to people fleeing for safety, whilst bullets ricocheted around them, it was possible for some to walk tall with faith (as well as holding a white flag) where the more usual reaction was to cower in fear.

There is something indomitable about the human spirit and where that spirit is emboldened by faith in Christ's nearness in all circumstances then nothing can ever crush it. And nothing will ever crush those in El Salvador who are working for God's justice and His 'shalom'.

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Enquiries about service overseas to: **Personnel Secretary** Joan Maple

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THE STRUGGLE FOR JUSTICE

HERE ARE THREE types of illiteracy in our country,' students at the Baptist Seminary of El Salvador told **Jean Harrison**, Secondary Education Adviser to Christian Aid.

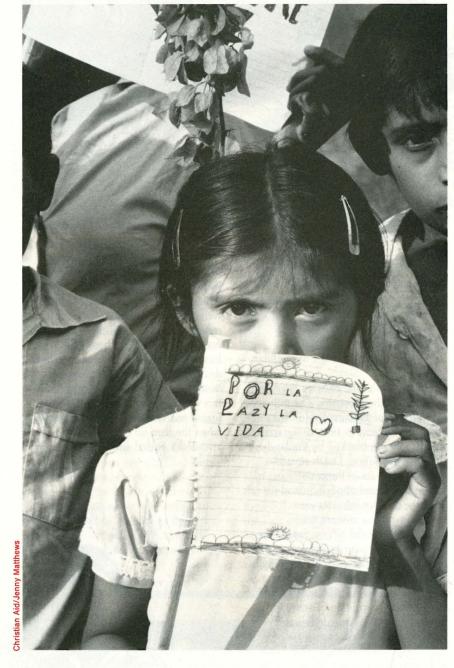
'First, many people cannot read or write. Second is biblical illiteracy. People know the Bible backwards, but they don't understand what it is really saying. Third is political illiteracy — people do not understand the reasons behind social and political decisions. To be Christians, we must understand the realities of life and link the teaching of the Bible to what is happening around us.'

There are 14 full-time students at the seminary. They, themselves, are academics, but they told Jean, in no uncertain terms, that she should not only visit them. What was important was to go out into the rural area and meet the ordinary people who are struggling for existence. Only then would she be able to understand the importance of bringing together an understanding of the social and political with the Biblical. This is her report.

Originally colonised by Spain, El Salvador is a country whose history is defined by a single crop, coffee, and the 14 or so families whose fortunes were created by its production. Society was polarised into a small group of producers and a mass of impoverished peasants.

In 1931 the price of coffee on the world market slumped from 19 cents to nine cents a pound. The wages of the coffee-pickers were immediately halved and desperation led them to rebel, an action which was violently put down by the National Guard. There have been changes since 1932, but control over the land, source of the oligarchy's power, has remained virtually intact.

After the Second World War new cash crops such as cotton and sugar were introduced to reduce dependence on coffee, but this simply increased the poverty of the peasants as more land was swallowed up by private estates. Manufacturing industry was also encouraged as ways were sought to invest cash-crop profits, but no attempt



El Salvador, Central America's smallest nation, has a long history of injustice. Many Christians have found that they cannot remain silent. Experience and commitment have brought the Baptist Church to the front line of government.

▶ repression.



 was made to redistribute wealth and the benefits did not reach the mass of the people.

Today, the Salvadorean economy is maintained only by US aid. In 1987 total US economic aid was \$480.6 million — over 90 per cent of the Salvadorean government's non-military budget.

The politics of the country have been as unjust as the economy. The military dictatorship of 1932 evolved into a sham democracy. In 1976 an agrarian reform bill was blocked by the landowners' association. Death squads began to operate in the country in an attempt to curtail opposition and in 1979 the defence minister was overthrown by a military coup.

Hope of peaceful reform faded; the violence of the security forces increased and in 1981 all the groups struggling for change united under the joint names of the FDR-FMLN (Democratic Revolutionary Front and Farabundo Marti Front for National Liberation).

In March 1988 elections were held, but supporters of the FDR-FMLN did not participate because of concern that it would not be a fair election. The extreme right-wing party ARENA won power. ARENA's nominal leader is **Alfredo Cristiani**, but real power lies in the hands of **Robert D'Aubuisson**, the army major accused of being the founder of the death squads and the murder of Archbishop Romero.

The churches, including the Baptists, have united to oppose the injustice of their society. One organisation,

Diaconia, founded in 1983, supports those working to improve their lives. Its activities include providing education, basic health care, family welfare, shelter and employment for refugees and others displaced by the war. Diaconia's office has been harassed and the leadership received death threats. **Carlos Sanchez**, a leading Baptist, is at the forefront of this work and for several years was forced to live in exile, returning only when the lead-up to the elections afforded a partial amnesty.

The Association of Baptist Youth in El Salvador in 1988 opened a Centre for Youth Protection to oppose the forced recruitment of young men into the armed forces. At the opening ceremony, the founders declared that its purpose was grounded in 'a Christian perspective which understands the war as a product of social sin generating conditions contrary to God's plans for creating a New Heaven and a New Earth'.

First Baptist Church, San Salvador, has a team of five pastors. One of them, **Jaime**, is responsible for evangelism. He told me that people often see the church as a refuge from the world outside, but that if we are to take evangelism seriously we must be concerned with the whole person, not just the soul. We must look at every situation in the light of the Bible's teaching. When someone is sick, it is not enough to give medicine. We have to ask what are the underlying causes of the illness. Only then can we deal with the real problem.

The price of such commitment can be very high. On 5 April, 1989, a Baptist teacher, **Maria Cristina Gomez**, was abducted as she left the John F Kennedy School where she taught. Her students watched as she was driven off in a Cherokee van by men in plain clothes. Her body was found an hour later on the outskirts of the city. She had been tortured — there were acid burns on her back and shoulders, her face had been beaten and she had been



Christian Ald/Jenny Matthey

shot four times. Her crime? She was a leading member of a women's group (the Comadres) which cared for those whose sons and husbands had disappeared without trace.

The young Baptists of El Salvador have much to teach us in Britain. The way they face the horrors of their situation and the level of their commitment to work against such injustices make me ashamed of my apathy and indifference. Because of the work of dedicated Christians in the past, we in Britain do not have the same extremes of political and social policy. But there are situations here which could benefit from careful Christian thought and action. We are

unlikely to be arrested, tortured or killed, yet so often we cannot be bothered even to sign a petition or write a letter of protest.

Are we not prime candidates for the condemnation of the King in Matthew 25:45, 'I tell you, whenever you refused to help one of these least important ones, you refused to help me?'

WHERE ARE THEY?

We have the facts their fingerprints, a glimpse of a child who once smiled, perhaps a sock left behind.

But where is the rest of them?

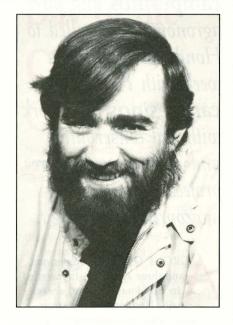
Where is the foot that fits the shoe, the hand the glove, where is the flesh of the face behind the photograph, the bone, the ash, the proof that they are or were alive dead, substance and not shadow unburied rattling the night with the loneliness they've left us for supper, an empty place set at a solitary table for the ones who never come back or forwards, the disappeared, LOS DESAPARECIDOS, where are they? John Ross

El Salvador

El Salvador, the smallest country in Central America, won its independence from Spain in 1821 after 25 years of rebellion. In all the years since then most people have become poorer as the land became more and more concentrated in the hands of the wealthy landowners. Whenever the *campesinos* tried to change their circumstances they were put down in the most brutal fashion.

They remain poor to this day. Generally more than half the workforce is **underemployed** and in rural areas this is more than 70 per cent. Again half of the five million population, does not have adequate housing and 250,000 children between the ages of 7 and 15 have no opportunity to go to school. Medical care is unavailable to only 34 per cent and 75 infants out of every 1,000 born die before they are one year old.

Churches and groups which try to change this situation are regarded with deep suspicion and become the focus of attention by the police and the military. This 'attention' intensified towards the end of 1989 when the tenyear-old civil war, which has claimed over 70,000 lives (mainly civilians) hotted-up.



It is only recently that the BMS entered into a partnership with the El Salvador Baptist Association and made that partnership real by sending **David Mee** to work in that country.

David, who was the minister of Darkhouse Baptist Church, Coseley in the West Midlands, for six years went to El Salvador in 1988 and is based in the East of the country at **Sensuntepeque.** The following stories have emerged from his experience of working with the people there.





ian Aid/Jenny Matthews

Old Parables Came to Life

A group of nine
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GROUP OF NINE campesinos and three agronomists travelled to Honduras to spend a week with Honduran campesinos who work with soil conservation and organic agriculture projects — methods of appropriate technology.

Amongst the Salvadoreans were **José Arturo** from **Sensuntepeque** and
Arcenio from Niqueresque. They both
rent land on steep hillsides — all that is
available to them — where they attempt
to grow maize and beans. Due to soil
erosion and soil exhaustion they have
been drawn to using more and more
artificial methods to get even the poor
results they need to enable their
families to survive.

The methods they were studying in Honduras would, over a number of years, enable them to gain more from the soil by caring for it in different ways. They were learning simple methods of preventing soil erosion, of slowly exchanging destructive chemicals for organic fertilizers and therefore of, ultimately, freeing themselves from crippling bank loans and an imposed dependency on outside chemical products.

To understand **José Arturo's** excitement and enthusiasm for the methods he saw practised in Honduras it would help to know just how difficult it usually seems to him, and many others here, to change anything, no matter how small.



His experience in Honduras was not only to do with farming methods, it was seeing the new power those campesinos have to determine more and more of their lives, working with the land instead of forcing it to yield its ever-decreasing fruits. It was seeing groups of people working together in teams and releasing enough energy to work with others, teaching neighbours, encouraging, empowering - and seeing all that fed by and feeding the images of his faith. Old parables came to life and new ones have since been shared in the Sunday morning services. A promising beginning . . .

Campesino = country person (peasant)

Psalms of Hope, Fear, Faith, Anguish . . .

IGHT OF US from
Sensuntepeque went to a music
workshop for a couple of days to
learn some of the hymns in a

new hymnbook produced for the communities served by the Baptist churches.

Amongst the 150 hymns are many which have grown out of the Roman Catholic Base Communities here and elsewhere in Latin America, and others written with the Salvadorean Baptist community.

The tunes and rhythms alone mark out most of the hymns as being Latin American, but the theology implicit in the work is profoundly different from that of most of those 'borrowed' from the USA and British missionary backgrounds. With certain exceptions, most of those have been as appropriate for a developing faith in this context as a **skateboard** in a jungle.

In this new collection, each hymn is a creative opportunity for reflection on the richness of the Christian faith in a realistic context. They relate to the reality of the Salvadorean people and the theological lessons being learned in their day to day pilgrimage. They are genuine psalms of hope, fear, faith, anguish, anger and celebration, as honest as those on the pages of the Bible and about the Holiness of God who accompanies the people and lives alongside them in their daily struggles.

Without simplistically rejecting the old but rather seeing the greater possibilities opened up in the new, we talked and sang our way through a couple of days reflection on the Salvadorean journey. Given the importance of **hymnology** in thinking about and learning our faith, it is a delight — relief! — to see the immediate acceptance of the book by the group in Sensuntepeque and Niqueresque.

Sharing the Pain and Suffering

N THE LIFE and death of Carmen, a young girl from a displaced family, we were all caught up again in the confused tangle of tragedy and hope.

I first met Carmen in the depressingly filthy, decrepit, state-run Hospital **Rosales**, in San Salvador. Her family, my neighbours, asked me to take some photographs of her to send to her father in the US in a financial plea that might enable them to buy basic medicines not supplied by the hospitals. The money never came.

She was 13 and bravely, typically, facing a deal of pain from a rapidly spreading tumour in her foot and leg. Having already spent five months in the hospital, while the medical staff failed to find a treatment they could or would offer for Carmen's illness, her health deteriorated until her family were bluntly told she was merely taking up needed space in the hospital and should go home to die.

For two further months, she suffered increasing pain and rapid weight loss. The effects of the cancer, by then beyond control, cut off all feeling from her waist down and eventually reached her chest.

Attended and loved by her family and friends, Carmen lived her last weeks in the tiny house of her 17-year-old sister, the wife of a soldier usually drunk on leave. She was only there because her own family home lacked even the simplest resources, like water and electricity, which her sister could offer.

We celebrated her 14th birthday with cake and balloons, less than a fortnight before she died. **Cipriana**, her mother, who had remained with her constantly, then, with the help of her neighbours, dressed Carmen's body, placed her in the coffin and decorated it with the flowers brought by those who came to keep the wake.

The funeral, held the following day, was cold and impersonal. It was shared with another family, who brought the body of 17-year-old Juan Roberto. He had served five months with the National Guard before he was killed by



shrapnel from a bomb, which may well have been the army's own. Cold irony that Juan Roberto and Carmen would be side by side in that funeral, both victims of a war that is not their own — Carmen because appropriate health care was stolen from her to pay for the toys of war that killed Juan Roberto.

It was a bitter tragedy and many tears were shed. Yet even this tale has woven into it threads of a gentle and dignified spirit, which, if strengthened, could offer creative defiance to this continuing painful nonsense.

Two minutes before the funeral, the priest sent out to ask the name of 'the girl' who had died. At the close he disappeared and there was no contact with either family.

In contrast, and in spite of the priest's words from the pulpit on other occasions about the 'idle superstition of Protestantism', three families from the small Baptist congregation were represented at the Mass.

On the long and hot walk to the cemetery, José Arturo, the church's President, helped shoulder Carmen's coffin. Various members had come to the wake, brought flowers and left small gifts of money for the family's expenses. They had visited Carmen during her sickness and had prayed for her regularly in our worship services although, in the beginning, they had not known her personally.

In spite of the less than helpful 'involvement' of the priests and, on the other side, no shortage of 'Baptists' and other Evangelicals with loud shrill voices constantly accusing Roman

Catholics of worshipping idols, or involvement in politics, the Baptist congregation and Carmen's Roman Catholic relatives and friends showed that none of that was of any account when it came to sharing the pain of suffering of a young girl and her family.

Day of the Child

N 1 OCTOBER we celebrated the Salvadorean 'Day of the Child', in the church at Niqueresque, with the birthday of a four-year-old boy. Joel had almost died some months earlier of parasitic infections.

The joy in the face of the mother as she sang in the worship was a genuine thanksgiving. However, the reality of all those children who do not even live to celebrate their first birthday and others whose paths to adulthood are littered with the obstacles of war, and its roots in poverty and oppression, made for a very reflective service.

Just a few days before, in another rebel attack on the prison in **Sensuntepeque**, an army **grenade** had fallen into a small home, killing a small child and badly wounding her mother.



Herald January 7



Water and Power

NE FAMILY LIVES in a cluttered community of mud and stick houses in front of the prison in Sensuntepeque. Eight-year-old Oscar and his parents, Linda and Lolo, have all suffered the customary parasites and intestinal infections that is the common lot of all in their position. The El Salvador Baptist Association has supplied some emergency stop-gap medicine, which can only alleviate the immediate problem, but not change the long-term reality.

We talked about why the people were always sick. They began to explain to me that the only time the community has access to clean water is on **Thursday mornings** when water is supplied to the cattle and pigs and sold next door for a few short hours. In that time, everybody fills up all the containers they can carry. They wash clothes, and themselves, and know that what they drink is, relatively, safe.

When the cattle go the water is turned off and for the rest of the week people have to buy their water from a couple of local sources. The cheapest water is not drinking water and since resources don't allow for higher priced clean water, related diseases abound.

With three or four families, and, initially at least, through church connections, conversations began about all the advantages that would be experienced by the community if they had clean water on tap all week.

From that, we began exploring ideas

about how we might get to that stage. Slowly, other families joined us and we were almost ready to have some kind of general meeting to plan what could happen next when the accusations began.

One family accused Linda and Lolo—and some others from the church—of 'organising people' and therefore being guerrillas. The accusations grew more serious until the belligerent family began to make death threats against Lolo and were seen by his house with pistols.

When the cattle go the water is turned off and for the rest of the week people have to buy their water from a couple of local sources.

In the church, as Linda cried through her story, others, knowing their innocence, promised to be with them and support them and as well as more frequent visits to the family, the weekly Bible study was to be held in Linda and Lolo's house.

Eventually, the other family left the community and now live elsewhere, although still close by. Conversations have started again for people still got sick and the water is still only turned on for the cattle market. One tap supplying drinking water would, in this case, transform the lives of about 25 families.

Because of the civil war, the manipulation of fear is often sufficient to slow down or halt the natural development process in communities such as these. A seemingly straightforward conversation about clean water is actually about power, who holds it and how it is used and abused. It is no small sign of courage, patience and dignity that their plans to bring water to the site continue.

Linda and Lolo and Oscar have just had an electric wire led over to their house from another house nearby. On the end of the wire dangles an electric light, the first they have ever had.

'How have things changed now you have the light?' I asked them.

'Terrible,' Linda said, 'we can't get to sleep now for contemplating the bulb. We keep asking Oscar to blow it out!'

Just in case there was a danger of my believing what she said, they all burst out laughing.

SAY NOTHING ABOUT DR CAREY

A brief account of what God achieved through the life of William Carey, by **Lesley Rowe**

Introduction

WHEN WILLIAM CAREY was suffering his final illness, he was visited by Alexander Duff, a young Scottish missionary. Duff was eager to learn more of Carey's experiences. After praying together, Duff had got as far as the door, when the old man whispered his name.

'Mr Duff, you have been speaking about Dr Carey, Dr Carey. When I am gone, say nothing about Dr Carey — speak about Dr Carey's Saviour.'

William Carey wanted Christ, not himself, to be in the spotlight: this was the secret of his greatness and his usefulness to God. He had achieved amazing things for God, but he knew that he could not claim the credit. His deep sense of his own sinful heart was no mere platitude but a life-long reality, as was his absolute trust in the Sovereign God.

On his tomb he ordered the inscription, 'A wretched, poor and helpless worm On Thy kind arms I fall.'

Growing Up

WILLIAM CAREY WAS BORN on 17 August 1761 in the little Northamptonshire village of Paulerspury, the eldest son of Elizabeth and Edmund Carey, a poor weaver who later became village schoolmaster and parish clerk.

William was an energetic boy, full of determination, who continued to climb trees despite suffering bad falls. His qualities of persistence, a desire for knowledge, and an exceptional memory were already apparent. At the age of twelve he memorised 60 pages of Latin grammar!

His particular interest was in botany and natural history. He cultivated his father's garden and collected specimens of plants and insects, all carefully classified, which he kept in his bedroom. Travel stories fascinated him and he loved to hear the tales told by his Uncle Peter, who had been a soldier in Canada. Already his mind was reaching far beyond the confines of village life: 'I chose to read books of science, history, voyages etc. more than any other,' he recalled.

When William left school at about the age of **twelve**, he hoped to become a gardener, but his skin became inflamed with constant outdoor work. And so he was apprenticed to a cordwainer, or master shoe-maker.

There was another apprentice, a Dissenter named John Warr, in Mr Clarke Nicholls' workshop at **Piddington**. At that time anyone who did not belong to the Church of England was

regarded with contempt and prevented from holding many official positions. William had regularly attended the local parish Church, but had not shown any particular religious interest. Now he became involved in heated discussions with Warr, in which he often won the argument on behalf of the established Church, but was left feeling that Warr possessed something he did not.

The spiritual crisis in William's life came to a head one Christmas, when he was involved in an attempt to deceive his master by passing off a counterfeit shilling. Mr Nicholls discovered the crime to Carey's great remorse. The realisation that he was a sinner, not only in men's eyes but in God's, led to his conversion in February 1779. He began to attend the Independent (Congregational) Meeting House at Hackleton with Warr. His later reading, especially of Scripture, led him to a Baptist and Calvinistic position.

On 5 October 1783, he was baptised in the river at Northampton by **John Ryland**, who later became his close associate in the missionary cause.

In 1781 Carey married his new master's sister-in-law, **Dorothy Plackett**. She was nearly six years older than William and was typical of many village girls of the period, unable even to write her name. It became obvious as the years went by that there was a disparity not only in intelligence but also in spiritual vision. It must have been hard for a shoe-maker's wife to discover that her husband had missionary aspirations.

Their first years together were a time of grinding poverty. In 1783, their baby daughter, Ann, died of a fever, and William himself became critically ill. He recovered, but at the age of 22 was left almost completely bald and had to wear a wig, a fashion he discarded in the heat of India.

The Northamptonshire Pastor

IN 1785 THE STRUGGLING Baptist fellowship in nearby Moulton, with only a handful of members and a building in a state of disrepair, asked Carey to be their Pastor. Under his ministry the Church grew, but they could pay him very little. So William ran a school and continued **shoe-making** to make enough money to support his family. A huge wall map of the world, indebted to Captain Cook's **Voyages** for its information, showed that his early enthusiasm for the subject had not evaporated. The generosity of a Kettering shoe-manufacturer, Thomas Gotch, enabled him to continue his study of languages: he taught himself French and Dutch, to add to the Greek he had already mastered.

Carey was not ordained as minister within the Particular Baptist (Calvinistic) denomination until 1787. His fellowship within the local ministers' fraternal caused missionary issues to be prayed about and discussed. **Andrew Fuller** of Kettering, by his powerful written attacks on the hyper-calvinism which was currently paralysing the denomination, had paved the way for Carey's views that the gospel should be preached to the heathen. Even so, they were not always well-received.

In 1792, Carey by now the pastor of the **Harvey Lane Church** in Leicester, was persuaded to publish his pamphlet entitled 'An Enquiry into the Obligation of Christians to Use Means for the Conversion of the Heathens.' It contained a comprehensive survey of the World's countries and their populations, and referred to earlier missionary endeavours. It was an urgent challenge to Christians to take Christ's Great Commission seriously and became very influential.

As a result, Carey was invited to preach at the next Northamptonshire Baptist Association meeting on 30 May 1792. His text came from Isaiah 54:2-3 (Enlarge the place of thy tent...)

and his style, simple and direct, was a reflection of his personality. A perfect illustration of his balanced theology was given in the memorable sub-divisions of his sermon; 'Expect great things from God: attempt great things for God.'

Those listening were obviously moved, but it looked as if, once again, no positive action would be taken until Fuller, at Carey's urging, put forward a resolution that a plan for forming a missionary society be considered at the next ministers' meeting in Kettering.



William Carey's Cottage at Hackleton

Five months later, on 2 October 1792, 14 men, mostly village pastors, gathered in the back parlour of **Widow Wallis' house** in Kettering and resolved to form 'the Particular Baptist Society for the Propagation of the Gospel among the heathen'. The first Protestant Missionary Society had been born. Andrew Fuller was appointed the first Secretary, Reynold Hogg Treasurer, with Carey, Ryland and Sutcliff making up the rest of the executive committee. The subscriptions promised on that evening of £13.2s.6d., from a group of largely poor men, were sacrificial.

Attention was now turned to finding a location in which the new mission should operate.

In November 1792, Carey was contacted by **Dr John Thomas**, a former naval surgeon who had been in India, and both he, and later the Society, were won over by his account of the possibilities for evangelism there. Thomas was enthusiastic for the gospel and impulsive, but also unreliable and disastrous at handling money. He had developed a real affection for the **Bengali** people and had translated parts of the New Testament into their language. When Carey volunteered to go to India Thomas took him in his arms and embraced him.

It was a 'painful sacrifice' for the Harvey Lane Church to relinquish their beloved pastor, but they recognised that 'his heart had long since been set' upon the work overseas. In an emotional valedictory service, those remaining at home pledged their loyalty in prayer and promised to 'hold the ropes' as Carey descended the deep, unknown mine of India.

There were difficulties to be overcome before they could leave England. Carey's wife, nearing the end of another pregnancy, refused to sail with him. Her refusal caused William much anguish, but he felt that his conscience could not answer to God if he remained at home. However, what seemed disastrous delays in getting a ship's passage to India, were in fact providential. Dorothy Carey gave birth to a baby son, Jabez, and was at last persuaded to accompany her husband if her sister Kitty could come too.

A passage was obtained on a Danish ship, the **'Kron Princess Maria'**. On 13 June 1793, the Thomas family, along with William and Dorothy Carey, their four young sons and Kitty Plackett set sail from Dover bound for India. The long and difficult voyage lasted five months but Carey put the time to good use by studying Bengali with Thomas. Finally the ship made port in **Calcutta on 14 November 1793**. Setting foot on Indian soil at the age of 32, William Carey never again left.

India, the early years

INDIA IN 1793 was largely a Hindu country, dominated by the ceremonies and superstitions of that religion, and rigidly divided by a caste system into which a person was born and could not escape. Horrific customs such as 'sati,' where a widow was burned alive on her husband's funeral pyre, were not uncommon.

In contrast to the terrible poverty of the majority, the European elite, who were there for commercial purposes, often lived in luxury. India was divided between various European nations vying for supremacy. The British East India Company, the most powerful of these trading bodies, was largely opposed to the idea of missionary work, fearing that it might cause hostility among the natives, and thus disrupt its trade. It did, however, contain a number of individual Christians within its ranks.

The first six months in India were catastrophic for the Careys. Within three months in Calcutta, all their money to last a year had gone. Thomas, who was in charge of the money, had greatly underestimated the cost of living, and had also lived in a style far beyond his means. The desperate Carey family had to rely on a house provided by a Bengali moneylender to save them from destitution. But despite this and the sickness of his family, William pressed on with his study of Bengali, with a native teacher or 'munshi,' named **Ram Basu.**

Then came an offer of land in the swampy jungle area 40 miles to the east of Calcutta, known as the Sundurbans. Carey set to work clearing the jungle and erecting a little bamboo hut, with fences to keep out the tigers. His aim was to grow enough food to support his family.

Even in his darkest moments of discouragement, when he was distressed both, by his circumstances and by his own seeming lack of spirituality, he clung to his faith in God's providence. He wrote, 'Well, I have God, and His Word is sure.'

The jungle hut was never lived in because William was offered the managership of a new Indigo (dye) works by an old friend of Thomas's, George Udny. The factory was up in the north, at a place called **Mudnabarti**. Despite concern in Britain that engaging in trade might distract him from his main task of preaching the gospel, Carey argued that it gave him more opportunities. Not only would he be self-supporting, and thus no longer a financial drain on the Society, but he would be brought into close contact with the very people he had come to India to reach. Outside the busy rainy season, there was plenty of spare time to study and preach.

In the unhealthy climate of **Mudnabarti**, Carey's five-year-old son, **Peter**, died of a fever in September 1794. Such was the hold of caste that William, himself weak with fever, could find no-one to dig Peter's grave or carry his coffin. Four Moslems, finally persuaded to help, were ostracised by the whole village community, a situation which Carey and Thomas speedily sought to rectify. Dorothy Carey's fragile mental state was finally shattered by her son's death, and she lapsed into **insanity** for the 13 years until her death.

As he travelled around the villages checking on the Indigo

crop, William tried to see if any European crops (requested from Britain) would give improved results: in this he was a fore-runner or later 'agricultural' missionaries. The medical help offered by Thomas and Carey, which later developed into organised medical missions, also evidenced a concern for the whole person.

But after nearly six years in India, and despite attracting large crowds to his preaching, there was not a single native convert. Carey was often discouraged and frustrated but stubbornly pressed on with his translation work, realising its vital importance in the foundation of any missionary venture. By 1795 significant sections of the Bible had been translated into Bengali, and by 1798, he had completed his translation of the whole of Scripture.

'My pundit judges of my translation style and syntax: I of its faithfulness. He reads the translation to me and I judge by his accent and emphasis whether he fully understands....'

In 1796, Carey had begun to learn Sanskrit, the key to mastering all the other Asian languages. He translated a **Sanskrit grammar** and dictionary into English and compiled his own Sanskrit/Bengali/English dictionary.

When the Indigo factory was closed in 1799, Carey used his savings to buy a small Indigo works in **Khidurpur**, about twelve miles to the north. He also hoped to locate his own small printing press there, concluding that this would be the only way to get his translations published.

Thomas was constantly flitting in and out of Carey's life, and also missionary work. Carey, desperately lonely, begged the Society to send out more workers, including women to reach the Indian women in Purdah. The first to join was the politically radical **John Fountain**. More re-inforcements arrived in October 1799: **William Ward, Joshua and Hannah Marshman** with their two children, and **Miss Tidd,** who was John Fountain's fiancée. As missionaries they were not allowed to land in Calcutta, so they took a boat to Serampore, across the river in Danish territory. From there they planned to journey north to join Carey, but the East India Company would not allow them to travel through their territory.

Colonel Bie, the Danish governor at Serampore, urged the missionaries to settle there, and William Ward, the printer who had met Carey briefly in England, was chosen to put the case for transfer to him. 'At length I saw Carey!' wrote Ward, 'He is less altered than I expected... and blessed be God! he is a young man still.' Although he would be at a considerable financial loss, Serampore had a number of significant advantages: a good site only two hours' boat journey from Calcutta, complete freedom to engage in evangelism, and the chance of operating a printing press freely.

Serampore: nerve centre for outreach

1800. The dawn of a new century and also the dawning of a new era for William Carey and his fellow-missionaries. He had served a difficult apprenticeship of seven years in what he now regarded as his 'own country'. Now he would begin to see some fruit from his labours.

Carey's vision was typically broad as he made plans for the site purchased on the river bank at **Serampore**. All the missionary families lived and worshipped as one in the large house, with absolute equality being the rule. Every Saturday night a meeting was held to sort out any grievances. It was an arrangement that worked remarkably well, and Carey, Ward and Marshman became known as the **'Serampore Trio.'** Very quickly the Marshmans' opened up schools, first for Europeans and then

Indians, and within a year the community was largely self-supporting.

But tragedy struck early. Within three months of arrival in India, William Grant died, to be followed shortly after by John Fountain, leaving a pregnant widow who later married William Ward. There was nothing to show for all their preaching and pamphlet distribution, and Ward confessed, 'We are often much disheartened, though we try to keep up each other's spirits.'

But the day of the first Indian conversion was coming. **Krishna Pal**, a 35-year-old carpenter, injured his shoulder and Thomas was called to give medical aid, also taking the opportunity to tell him of Christ. Krishna, with his friend Gokul, began attending the mission house daily to learn more about the Saviour, and then on 22 December 1800, both men confessed their faith in Christ. They sat down for a meal with the missionaries, fully appreciating the significance of their actions.

'Thus is the chain of caste broken. Who shall mend it?' said Ward.

On 28 December 1800, a baptismal service took place at the river. Gokul and Krishna's wife and sister-in-law (who had also professed conversion) had, for the time being, lost their courage in the face of violent pressure, but Krishna Pal stood firm. Carey wrote with jubilation, 'Yesterday was a day of great joy. I had the happiness to desecrate the Gunga by baptising the first Hindu, viz. Krishna and my son Felix. . . . '

In stark contrast was the scene at the mission house. John Thomas was detained **'raving mad'** in one room, Dorothy Carey in another. The cost of winning souls was high.

Carey had, from the beginning, planned for the work to be extended through native evangelists, the Krishna Pal went on to become one of the best ambassadors for Christ to his own people. One of his Bengali hymns, translated by Joshua Marshman, still features in the Baptist Hymn Book.

After this initial breakthrough came a steady trickle of conversions, some being recorded every month, though sadly many converts received ill-treatment or even murder at the hands of their families. Some tramped up to 70 miles to be baptised at Serampore. Those who were capable were trained in preaching and so the news of the gospel was extended still further. Carey envisaged a network of mission stations set at 200 mile intervals throughout northern India, with missionaries initially overseeing the work carried out by the native evangelists.

March 1800 had seen the beginning of the printing of the Bengali New Testament, and in 1801 the first complete version was published. Better translations were to follow, but it was still a demonstration of how well the former shoe-maker had mastered the language. Carey's linguistic gifts and the personal respect in which he was held, were recognised in April 1801 when he was asked by the Governor-General, Lord Wellesley, to become a teacher of Bengali (and later Sanskrit and Marathi) at the newlyformed Fort William College in Calcutta. This had been set up to train young Britons for careers in the Indian civil service, for which fluency in Bengali was an important requirement.

Carey had never attended a College in his life, but his initial hesitancy was overcome by the enthusiasm of his fellow-missionaries for the idea. It would bring in a significant income for the mission, provide contact with some of India's future leaders, and, most importantly, give Carey new opportunities to develop his translation work. And so every Monday night for 30 years, William went by boat to Calcutta, returning to Serampore each Friday evening.

With characteristic enthusiasm he tackled his new work, systematically producing, with the help of skilled pundits, text books for his pupils. He published his own book of Indian stories

entitled **The Colloquies**, and generally fostered a revival of interest in the Bengali language. Carey saw more clearly than Fuller and those at home that this involvement with Hindu literature was a means of reaching educated Indians. He translated the Scriptures into Sanskrit and then into the vernacular languages, until by the end of his life, Serampore had been responsible for translating the Bible into nearly 40 languages and dialects, including Chinese. It was the achievement to which Carey and the others devoted their lives.

William Carey always had a great social concern, and had been horrified to witness the practice of 'Sati' or widow-burning in 1799. He calculated that 10,000 women lost their lives annually due to this rite, and he campaigned for it to be banned. When he was handed the official document making 'Sati' illegal in December 1829, he left the preaching to another and hurried to translate the order into Bengali. Even an hour's delay, he said, meant the loss of many lives.

He was also intrumental in the prohibition of child sacrifices in 1802, and his concern for leprosy sufferers, whom he had seen being thrown alive into burning pits, led to the establishment of a leprosy hospital in Calcutta — a very advanced concept for the time.

Struggles and Difficulties

LIFE WAS NOT ONE OF unopposed triumph for Carey and his fellows at Serampore. Theirs was a constant struggle against their own indwelling sin: 'Indolence is my prevailing sin,' Carey said in 1802. But there were also external problems. When Lord Wellesley retired as Governor General in 1805, anti-missionary feelings amongst East India Company officials re-emerged, and without continuing Danish protection those at Serampore might have been forced to leave India altogether. As it was, further restrictions on printing and evangelism were imposed.

In Britain, too, the missionary cause was debated in the press, and Fuller, in particular wrote passionately in defence of his colleagues. When the Charter of the **East India Company** came up for renewal in Parliament in 1813, a clause was inserted into the Charter giving legal protection throughout the Company's territories to those seeking to make known the Christian gospel.

The success of the pro-missionary cause in Britain was assisted by a disaster which had struck Serampore in the previous year. On 12 March 1812, the printing works were destroyed by fire. Gone were the original manuscripts representing years of hard labour and much of the expensive equipment and stock. Carey was in Calcutta when Marshman broke the news to him and he was grief stricken. And yet he saw that perhaps he had been too proud of his own achievements, and had not relied enough on God: 'The Lord has laid me low,' he said, 'that I may look more simply to him.'

In Britain the fire aroused much public sympathy and within two months the appeal to replace the press reached its target of £10,000. In India, the missionaries redoubled their efforts to make up for the setback.

In 1807 Dorothy Carey died, and in the following year William married Lady **Charlotte Rumohr**, a cultured Danish woman who had come to India for health reasons, and who had been converted through the missionaries at Serampore. Despite her physical weakness, they shared 13 happy and supportive years of marriage together. Carey's third wife, Grace Hughes, whom he married in 1823, cared affectionately for him until the end of his life.

After the deaths of his dear friends John Sutcliff, in 1814, and Andrew Fuller in 1815, a controversy developed over who should control missionary activity in general and Serampore in particular. The demands of the new men on the Home Committee in Britain, that the sending Churches should exercise more power, was seen by Carey, Marshman and Ward as a lack of trust in them, who had poured their life's savings and labours into Serampore.

The rift was widened by the arrival of new, young missionaries, who found it difficult to settle into the order established by the older trio at Serampore, and who left to establish what was, in effect, a rival mission station in nearby Calcutta in 1817. This caused Carey much distress and embarrassment, especially as the Home Committee tended to support the breakaway group.

The dispute was not finally settled until 1831, when a collapse on the Calcutta money market removed all the missionaries' investments. The work of a number of outlying mission stations was at risk, and the trio surrendered their independence, as the Society stepped in with a generous financial rescue offer.

Solid joys and lasting treasure

Despite the trials, these years were perhaps those of Carey's greatest achievement. In 1818 a prospectus was issued for a new college offering higher education at Serampore. Schools had become an essential part of every mission station he established, but Carey recognised the need to build on this basic provision. He envisaged a truly liberal education, with teaching in Arts, Sciences, and Hindu literature, as well as a faculty of Theology to train evangelists and teachers. It was to be open to those of any religion, and was the first centre to offer higher education to members of the poorer classes as well as the more affluent.

It was a great success, and in 1821 moved into a new imposing building, paid for by the missionaries themselves. Serampore College remains today as a centre of excellence.

As Carey grew older and restricted by illness, he spent more time enjoying his life long **passion** for plants: his beautiful garden at Serampore, with its rare specimens, had become famous. His contributions to botany, not least the founding of the **Agri-Horticultural Society** of India in 1830, were recognised by a number of learned Societies which awarded him membership. But these interests were not only a source of valuable relaxation: he was always seeking to improve agricultural techniques and to introduce more productive species for the good of the Indian people.

Towards the end of his days, when he could no longer walk, he was wheeled in a chair into his garden. Later still, when too weak even for these outings, he would lie in his bed overlooking the grounds. He completed the revision of his Bengali translation of the Scriptures, and received progress reports of the mission's activities. Most of his family and his old friends, save Marshman, had preceded him and he died on 9 June 1834, aged 72, trusting only in the grace of God for his salvation.

William Carey had achieved a prodigious amount in many different spheres: evangelism, translation work, social reform, education, co-operation with other Protestant missionaries, botany — the list could go on and on. He had set the pattern for the modern missionary movement, but this own assessment of himself was typically modest:

'I can plod. That is my only genius. I can persevere in any definite pursuit. To this I owe everything.'

NEW OVERSEAS WORKERS



Kevin and Linda Donaghy

Linda, who originally comes from Lincoln, and Kevin met in Leicester, where they both attended church.

Kevin was a police sergeant and Linda worked for Social Services in a children's home.

'Our home church is Kirby Muxloe Free Church, and they have supported us both prayerfully and practically since I started to train at Spurgeon's College in 1986,' Kevin said.

'We have been attached to Selsdon Baptist Church where we have both gained experience in leadership roles.

'Linda made her commitment to the Lord before moving to Leicester, whilst I made my commitment during the summer of 1981. We were baptised in 1983.

Both our calls to work overseas came whilst we were leading a party of young people from Kirby Muxloe at the Baptist Youth World Conference in Glasgow in 1988.

'Linda's call came during a seminar on World Mission and mine came at the end of the "Make Way" march through Glasgow.'

Kevin and Linda were accepted by the General Committee in November for church planting and pastoral work in Brazil. After completing studies at Spurgeon's College and a term at St Andrew's Hall Missionary College, they hope to proceed to Brazil early in 1991.



Maren-Eva Wilmott-Borberg

Maren has wanted to get involved in Christian work in a Third World country for some time.

'But this was not possible

for many years because I had not fully committed myself to Christ. When, however, I accepted Christ as my personal Saviour, my compulsion about this service became predominant.

'I prayed earnestly about and was further encouraged by a Keswick Convention speaker and also my church. It was time to make myself available. Having done this it has been a joyful experience so far.

Maren originally comes from Germany where she was a member of the Lutheran church. She has been in membership of the Baptist Church, Cowes, on the Isle of Wight, since 1985.

As a teacher, she has put a new Christian emphasis into RE teaching. She has also played an active part in house groups, Sunday school work and social and community work.

She has been accepted by the BMS General Committee to teach at the Zaire British Association School in Kinshasa. She will first of all do a term at St Andrew's, Selly Oak, and some language training at Massy in France.

ATTENTION WEST MIDLANDS

Open invitation to anyone who wants to learn about mission organisations

MISSION – YESTERDAY, TODAY AND TOMORROW

A series of talks to be held at Carters Land Baptist Church at 7.45 pm

Monday 26 February — Biblical Base for Mission
Monday 5 March — Mission in History
Monday 12 March — Baptist Missionary Society
Monday 19 March — Home Mission
Monday 2 April — Mission in Today's World
and mission supper tickets required

A wide variety of speakers include Jim Grenfell, David Lewis and Andy Bruce

For further details please contact: John Tiley, 0384 75896, or Mrs Lynette Houghton, 021 421 1018

Ten Per Cent More

The BMS expects to spend £3,783,290 this year, an increase of 7.8 per cent on last year's figures.

Some of this will be covered from investments and legacies but the Society will still need to ask the churches to increase their giving by ten per cent and provide £2,840,000.



'These estimates present an encouraging situation,' said Arthur Garman, the BMS treasurer, when he reported to General Committee.

'Provision is made for the present work to continue and in many cases for it to grow. The new work in France, El Salvador and Thailand is beginning to show the full cost of maintaining missionaries in those countries. In Bangladesh and India there will be fewer missionaries because of retirements and resignations.

'Also the effect of exchange rates means that we can achieve the same level of support without increasing the cost to the Society.

'In Zaire the number of missionaries has increased from 64 to 72. In France there is provision for three missionary couples and Thailand shows a full year's expenditure.

'We expect to have 34 missionaries in training and have set aside £119,000 for their preparation for overseas work, and we have set aside £93,000 for bursaries and scholarships — an important part of our work.

We are able to assist the work overseas with larger provision for building and equipment and transport grants to the amount of £310,000.'

Proliferation

When the Roman Catholic Bishops met in Brazil last October, they warned against the proliferation of religious sects inspired by North American tele-evangelists.

A statement issued by the bishops claimed that the electronic churches received millions of dollars in help from the United States and ultraconservative groups. Looking for disenchanted Catholics, their aims involve making money and shady political motives, they said.

Tremendous

A church with a massive building debt has raised over £1,000 for the 'Pimu Plan' project in Zaire.

The churches in Gwent, South Wales, have adopted Pimu hospital and each church has been contributing to the project on a monthly basis. St Julian's Baptist Church, Newport aimed to raise



The cheque from St
Julian's being handed
over to BMS Welsh
Representative, Sue Evans
by Church Missionary
Secretary, Mrs Janet
Richard and Church
Secretary Miss Marion
Smith.

Mrs Mary Isaac of St Julian's Baptist Church. Although badly crippled she works tirelessly for the BMS selling 'Heralds', Prayer Guides, Calendars and promoting the Birthday Scheme.



£1,000 in a year towards the cost of pumping and piping water to the hospital. This has been achieved and in October a Service of Thanksgiving was held and a cheque for £1,035 handed over.

'This has been a tremendous effort by this

church as it has had to struggle with a massive building debt, which they have had to push to one side in order to raise this sum for the Pimu Hospital,' said Margery Pryce-Jones, in Gwent.

Church of North India

embers of the Church of North India have been told that the CNI 'is at a critical juncture in the history of its engagement with Indian culture and society.'

It holds up 'saints of the India church' like Sadhu Sundar Singh, Pandita Ramabai and Mother Teresa as 'models of spirituality and discipleship' who have to be incorporated into the witness life of the church.

Meeting for its Seventh Ordinary Synod, the CNI said that it had reached a significant milestone in its march towards maturity and called upon the membership to 'emerge joyously from . . . traditional denominational loyalties' so as to experience 'the new identity and meaning of . . . an organically united church — a new creation.' It

called for repentance and renewal in church life and systems so as to be more Christ-like and consistent in faith and action.

Other concerns were worship and witness which must involve 'a greater sense of solidarity with the deprived and the disinherited,' and decentralisation of resources 'to facilitate congregational renewal and dynamism for social action.'

The new CNI bishop moderator is John Ghose the Bishop of Darjeeling.

Exceptional

The national infant mortality rate in Nicaragua has decreased by 50 per cent over the last ten years according to a UNICEF report.

'Such a reduction is exceptional on the international level,' said a UNICEF spokesman, 'especially when the country's war-ravaged economy is taken into account.'

According to official figures, the mortality rate for children under one year old was 128 per 1,000 births in 1979. In 1989, the rate is 62 deaths per 1,000 births.



Enabler

M ission should no longer be seen as unidirectional. There should be reciprocity in mission.

'I would like to see the BMS enabling,' the Rev Ken Cadette, General Secretary of the Baptist Union of Trinidad and Tobago, told the BMS General Committee.

'The task of mission is not for those who have wealth, but it is for all of us. Those of us on the poor side of the world sometimes feel excluded from mission. But I now believe that the BMS, beyond 1992, should use its resources to enable churches, right across the world, to be part of global mission.

'It is easier for us to sit back comfortably and say: "They will pay the bills," rather than get involved in mission. I have a sense of call that our partnership with the BMS must not be expressed in the equality of dollars, but in terms of the equality of opportunity. The challenge of mission has to be presented to the poorer churches and the BMS can enable us to be part of that mission.'

A New Idea?

ow goes your fund-raising activities?
Thought up anything new recently? If you want some new ideas why not write to Andrew Webster in Leicester, that is if his letter doesn't give you enough inspiration.

I am eight years old and I go to Dovelands Junior School. At my school I have been selling stick insects, which I have bred, for ten pence each. I raised £8.75. My mum and dad made it £10.

In the summer holidays I went to this club and made a money-box to collect money for the poor countries. I am giving you this money because I want to please my Lord Jesus Christ.

Love Andrew.



Sarah Prentice

Conflict in the Ivory Coast

ccording to an official Alvory Coast newspaper, Baptists in Bably, near Bongolo, about 550 kilometres northwest of Abidjan, were attacked by a large number of **Traditional Religionists** after one of their number who became a Christian refused to return a mask he had used in worship as a Traditionalist. The paper reported Christians and Traditionalists battled for several hours before the Christians retreated. Leaders on both sides were arrested.

EPS

The Time Has Come!

or years, Christians in Nepal have accepted the reality that it is against the laws of their land for anyone to change faith. If accusations are proven new converts may spend one year in prison as a result of their witness and baptism. Those who encourage others to change their faith are liable to penalties of three or six years in prison. Nepali churches have accepted such prison sentences as the "birthright of every believer in Jesus Christ", and up until now have requested that Christians of other lands do not draw attention to this curtailment of their liberty.

In the face of a stepping up of measures against Christians the churches there now feel that the time has come to speak out.

They are not challenging individual cases going through the courts at present, nor the sentences already passed upon Christians. All this is due to the outworking of current law within the country. However, they feel it appropriate that the basic question of human rights within Nepal be raised at the highest level and for this reason they call upon churches around the world to protest at the restrictions which outlaw changing from one religion to another.

IN VIEW



A World of Difference

Two friends died together, but their funerals, described here by **Steve Green**, showed that their families were a world apart.

ATURDAY WAS NATIONAL
Youth day. Everyone had been celebrating the day off work. All the students had taken part in a march past in the town centre in the morning, and the afternoon was free. We celebrated by our usual swim in one of the two local pools, and were busy cooking a barbeque at home for some friends when we heard the news.

At first it was a confused report. Had we seen any girl students from the nursing school at the pool before we left? Someone saying there had been an accident, and that two students were drowned. Disbelief at first. Then fear. Then came the confirmation.

Three of the girl students from our nursing school had gone to **Lukala**, the town 11 km away, to visit family and friends on this free afternoon. One had her own parents there, one had gone with her, and the third wanted to visit friends. Before students can leave campus, the supervisor must give permission. Permission had been given to one student but not to the others.

Two of the three decided to go swimming, and, waiting till all the other people had left, they somehow got into the pool. Whether they both got into difficulties together, or whether the stronger swimmer of the two had tried to help the other, we shall never know. It was the screams of the little boy, who had gone in with them, which brought people running. But it was too late. The bodies were locked together. Both were drowned.

As director of the school, I was one of the first to be informed. At first I must admit to having felt very little emotion. It all seemed to be so unreal.

As custom demands, it was necessary to go to be with the families. This in itself, helps the family and the friends to realise that the death is real. One family was in Lukala, the other in **Kimpese.**

Because Lukala was the scene of the accident, we went there first. At the parents' house people were already gathering. The terrible grief was beginning to show as the news began to be accepted.

The truth was evident as **Kusutiku**'s body was brought from the house and laid on a bed outside. She was dressed in her best dress, blue and white, so different from her student nurse's uniform.

Her father is under-manager at the cement factory in Lukala and a very respected member of the community. He is also the president of the deacons' court at the Lukala Baptist Church.

They had spent some time having the body embalmed so that the humid heat's rotting effect would be slowed.

Neighbours and friends were arriving to sing hymns and pray with the family, or simply sit round the body expressing their love and support by their very presence. Part of the group of mourners was from the school, her friends, whom we had brought along with us, and members of the IME parish.

After a suitable length of time, we moved on to Kimpese to be with **Kutoti**'s family. Kutoti's uncle, the most important member of the family, had been at Lukala and he travelled to Kimpese. Here it was not grief that was being shown, but abject despair.

Kutoti's death was only the next episode in a series of tragedies. Her father had died a year ago, her brother was killed at the beginning of the year, her older sister is dying in IME hospital of AIDS.

The mother's anger was tangible. There was the screaming and crying that accompanies many deaths in this country. I have become used to that. But here, I felt a very different emotion. At first I found it hard to pinpoint. There seemed to be very little organisation, no one in control. Usually it is the uncle on the mother's side who is in charge. But there the only person who seemed even willing to take responsibility was an old friend of mine, **Tata Twasamo**.

I assumed he must be distantly related as he was making some arrangements. He ushered the teachers from the school up to the bier, and asked me to sit at the head. This time the bed was in the middle of the yard, and the yard was almost in the middle of the main street in Kimpese. There was no singing or praying here before our group from the school arrived.

The family are nominally Catholic, but there was no priest, which indicated to us that there was no real faith being practised. As a group from a Christian school, the students wanted to help the mother in the way they understand, and they asked if they could sing and pray. Under the influence of these young students, there was an atmosphere of calm for about an hour.

Suddenly, someone called my attention to the place I had parked the vehicle. There was a large group of angry young men crowded round the uncle whom we had brought from Lukala. They had started to accuse him

of witchcraft, of being responsible for Kutoti's death. Next day we heard that he was severely beaten. The students should have been back in the dormitory at 9 p.m. so at 11 p.m. we all went back to IME.

On Sunday morning, the hospital was filled with sadness. Even we, who are so used to death, seemed shocked that it could come so close to us all.

It has been announced that the funerals might be held on Sunday afternoon, so in a larger group, we went first to Kusutiku's house in Lukala. By now a crowd of several hundred people had gathered, an atmosphere of calm amongst the grief. It was then heard that her funeral would be on Monday at two in the afternoon.

The group of friends and teachers moved on to Kimpese. 'Surely, Kutoti will be buried today! It's terribly hot, and her body wasn't embalmed,' we thought.

Arriving, there was a group of mourners round the bed, the women close to the body, the men some distance away. The uncle greeted us. He'd survived his beating. The young men of the 'quartier' had been smoking hashish all night. I could smell it before I saw its effects. They were very aggressive. They'd erected a barrier across the road only permitting people to see the body if they paid money. Eventually the local police chief, not in uniform, came to clear them off.

Some of it was in keeping with tradition, but there was an unhappy atmosphere. It became apparent that they would not be having the burial until some more members of the family, who live quite far away, had arrived.

The body was already decomposing, it was still hot and rain was not far off. There seemed to be no one willing to make decisions. I left after an hour or so. If the family didn't arrive very soon the burial would have to be on Monday, as it will be dark by 6.30 p.m.

It rained all night.

On Monday, the school proclaimed a day of mourning, so that as large a number of students as possible would be able to attend the funerals, one in the morning, the other in the afternoon.

At 9 a.m. we were all in Kimpese. There was little sign of movement, although Tata Twasamo had already organised a coffin, and a pickup truck to take the body to the cemetery. The word had gone round that some of the uncles had arrived in the evening, but there had been such a lot of violence

and accusation of witchcraft that the police took them into custody for their own protection. Now we heard that these same uncles had run away rather than face more accusation.

No one seemed to know what to do. The body was in the coffin, but, instead of being open, they had covered the face because it was already so rotten. The teachers were invited to sit right beside the body, but I was asked to sit by the head.

The director of the nursing section of the school eventually took the initiative. He organised a simple service. One of the missionary teachers prayed, they then sang some hymns. Some verses of scripture were read. The women kept spraying perfume over the body. The coffin lid was brought, and with the final prayer, it was fastened down.

The male students had organised themselves as pall bearers. At last it

Neighbours and friends were arriving to sing hymns and pray with the family, or simply sit round the body expressing their love and support by their very presence.

seemed that some order had been established. They began to carry the coffin to the truck for the journey to the grave. All of a sudden, as if they had been waiting for the 'Christian' bit to be over, the young men of the 'quartier' erupted on the scene.

Instead of being put into the truck, the coffin was snatched from the students. Horrified, they had to watch as their friend's body and casket were thrown into the air. The evil in the atmosphere was given voice and hands. Dreadful wailings and sad songs were being chanted. The strength provided by the nightlong use of drugs was awful to see.

A mob had formed, which then began running wildly with the coffin, now throwing it in the air, now going into the middle of the road with their stinking, dripping load, beating on passing vehicles and demanding money. There was only one soldier with a machine gun there when usually there are five or six. His reply to our demand to help restore order and allow the burial to take place, was a shrugging, 'It's our custom.'

Everyone was singing, the pace being set by several drums. At the cemetery, more singing, more prayer, a word of encouragement and prayers. A student





friend bade farewell to his 'sister' and her father made a little speech. He reminded everyone that she was a member of the Scripture Union group, and that she was able to share her Christian faith with the patients on the wards.

How happy I was to go to this second funeral. It redressed the balance and showed that in the face of death, the Christian has hope and not despair, although the grief and the loss are the same.

In school prayers on the Wednesday before Kusutiku and Kutoti died, the students were asked if any of them had a watch which could tell the time of their death. The head of the nursing section of the school, Balandu, had underlined the fact that none of us knows when we will die. He urged each

Isle of Wight

"KESWICK" CONVENTION 1-6 JULY 1990

Speakers:

Revd Peter MansonSpurgeons College

Mr Charles Price Capernwray

Missionary Exhibition with BMS participation

Further details from:

Mr Ernest Maton 0983 526578

Revd Leslie Gregory 0342 311804

one to be sure about their own salvation. This word has suddenly become very real, and we believe it was a prophetic word from the Lord which challenged each of us.

The students and other observers knew very well it was not the custom. At this point, some of the nurses and friends from IME became worried for the safety of the women missionaries who were there and asked them to return home. We all became aware of the narrow divide between crowd and riot!

Once they were safely away, I went to find Tata Twasamo. He had already gone to the graveside and was awaiting, unaware of the way things were going. When he heard of the riot, he immediately came back with me. By sheer force of his personality, he eventually persuaded the youths to put the coffin in the truck.

The Zairian teachers had stayed with the students, whose Christian witness had provoked what could only be called this truly diabolic reaction. They were mercifully not there to see the drug crazed crowd scoop up the foul fluids from the jolted coffin and claim it as strong medicine. They began making their way by another way, to the grave and now they are weeping to see their friend's body treated with such dishonour.

Deprived of the coffin; the crowd set out to follow the vehicle to the graveside. The students also wanted to be there and had started to take a back road to the cemetery. I was afraid that when the two groups met there would be another ugly scene. The teachers also feared this and I had been warned by Tata Twasamo to try and avoid confrontation. We managed to head the students back to the IME lorry and safety.

Could it be that evil triumphed? Or did the reaction of those poor crazed people show the terrible fear that death has for them? The witness of our students was impressive.

Our feelings of grief are not now for the loss of Kutoti, although each of her friends mourns her. The grief and the tears of the Christians are for the crowd, those who have no hope.

I must admit that none of us felt much like eating the midday meal. After an hour, the same group, students, teachers and many people from IME, went to Lukala for the second funeral of the day.

The family and up to a thousand people were already crowding into the

church. The pastor gave a short address comparing David and Job's reactions to the loss of their children. Kusutiku's father and mother were both there, the father's hand never left his wife's shoulder. The whole crowd and many who had not been to the church, followed the cortége on foot to the graveside.

B O O K REVIEW

Hammering Swords into Ploughshares: Essays in Honour of Archbishop Desmond Tutu

Marshall Pickering £6.95

ANYONE DEEPLY CONCERNED about injustice, oppression, and the struggle for freedom, must surely be to some extent a Tutumaniac. Desmond Tutu has become such a world figure with charismatic leadership that even his opponents have to take account of him in spite of the depth of their hatred for him. There is no way in which the man can be summarily dismissed.

Among those who admire Desmond Tutu for his stand and his ministry are twenty-six people, both in South Africa and outside, who have contributed these essays. While they honour the man they also honour God; for it is in God and the Bible that Tutu finds the strength of his cause, and his personal strength too.

The book centres naturally upon the struggle in South Africa. The principles that it states are applicable to many other situations where the Church seeks to right human injustice.

Social and political situations are so often complex. There is a simple clarity about the Gospel that 'cuts all the way through . . . and judges the desires and thoughts of man's heart' (Hebrews 4:12). That is the underlying theme in the life and words of Desmond Tutu and these essays applaud it.

Leslie Gregory

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MISSIONARY MOVEMENTS

ARRIVALS
Miss J Adhikari
on 19 September from Dhaka,
Bangladesh
Miss M Philpott
on 6 October from Kisangani, Zaire

DEPARTURES

Mrs A Hinchliffe and Simon
on 13 September to Yakusu, Ziare
Rev and Mrs D Punchard
on 14 September to Curitiba, Brazil
Mr and Mrs J Clewett and family
on 19 September to Pokhara, Nepal
Miss P Commons
on 21 September to Dhaka, Bangladesh
Miss P Woolhouse
on 21 September to Kimpese, Zaire
Rev and Mrs J Clark
on 23 September to Sao Paulo, Brazil

Dr A Hopkins on 27 September to Pimu, Zaire Rev and Mrs R G S Harvey on 6 October to Brazil

RIRTHS

Kenneth Tapani Little was born to Stuart and Pirjo Little on 14 October at Tansen, Nepal

DEATHS

Rev A Keith Bryan on Tuesday 24 October 1989, aged 90. Rev Bryan served in China from 1923 until his retirement in 1950. Letters of sympathy may be sent to his niece, Mrs Margaret Addicott of 61 Tenison Road, Cambridge CB1 2DG

ACKNOWLEDGEMENTS

LEGACIES

Elsie May Silsby	47.81
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Miss R R Young	100.00
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KRMA MALAMU

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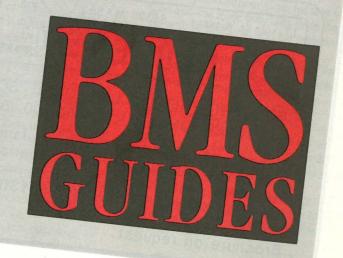
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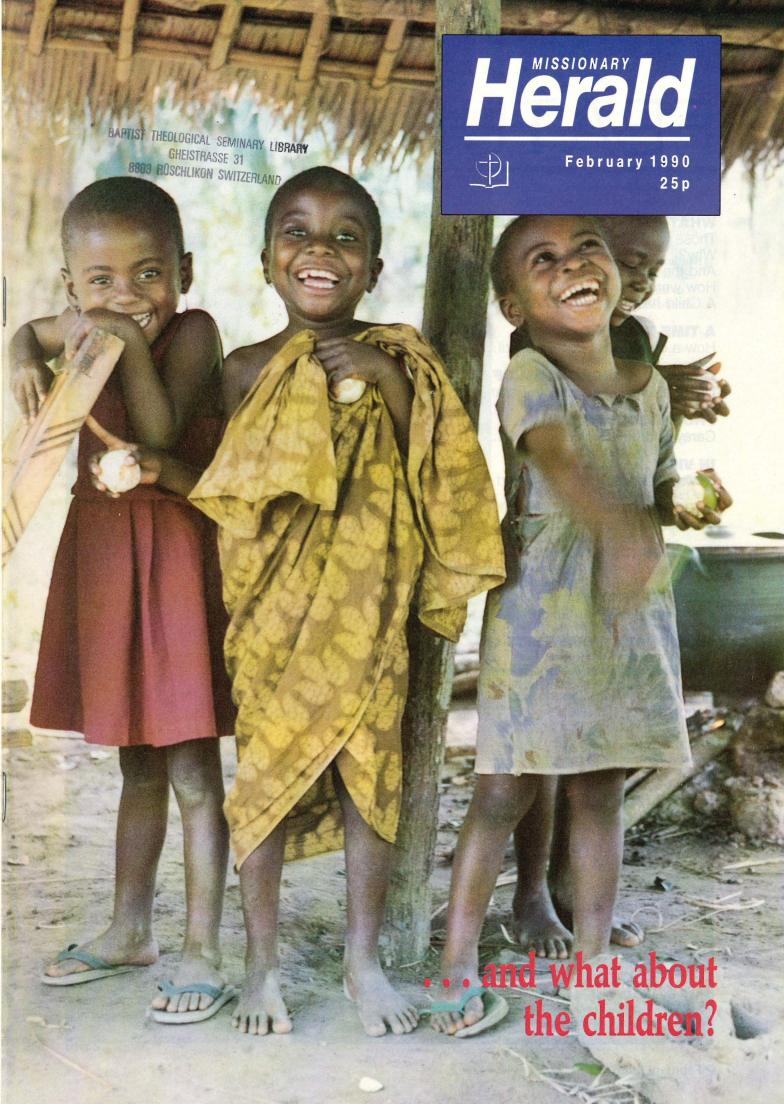
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FEATURES

WHAT ABOUT THE CHILDREN? Those who can't speak for themselves Why? And the Church? How were they to know? A Child has just died..... 3-4 A TIME TO BUILD How a chapel was built in Brazil..... CEDRO - A MICROCOSM OF BRAZIL Life in a rural community in Paraná..... FROM DEATH TO LIFE Carey and India..... IN VIEW News of the Church in the world..... 13 VIEWPOINT Your letters..... **FIRST OF ITS KIND** A seminar for social action in north-east Brazil..... 15 **CALL TO PRAYER** Following the Prayer Guide in March and April 17 MISSIONARY MOVEMENTS etc The BMS shares with partner churches in:

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MISSIONARY HERALD

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Herald

EDITORIAL COMMENT

Around ten million children in Brazil live on the streets 'surviving by means of work, begging, prostitution, theft and drugs'. The infant mortality in Brazil is 69 per thousand, but in the poorer north-east of the country it is 150 per thousand. In Calcutta abandoned children are organised, by Fagin type adults, into scavenging, pick-pocketing gangs.

Throughout the so-called Third World, malnutrition is causing stunted physical and mental development in tens of thousands of children and something like 200,000 are going blind each year through lack of vitamin A.

In Britain, children are abused, battered and neglected in a variety of ways that continue to horrify us.

Education in El Salvador, Zaire and many other places is available, but generally only to those who can afford it.

With a fair retribution we could have taught our children to read, built them schools, hospitals, and houses; fed them and dressed them. But you only use what you've taken away from us to buy new tanks . . . to prepare our death.

(El Salvador)

Throughout the world, children are the first to feel the effects of poverty and war. In November the United Nations adopted a 'Convention on the rights of the Child'. But nearly two thousand years ago Jesus, with a child at His side, said: Whoever receives one such child in my name receives me. But if a man is a cause of stumbling to one of these little ones who have faith in me, it would be better for him to have a millstone hung round his neck and be drowned in the depths of the sea.

Children have no voice of their own to plead their plight. Others must shout out for them. We hope that the stories we print this month will shout loudly about the need and point to some of the ways in which Christians are caring for the children.



WHAT ABOUT THE CHILDREN?

Children cannot speak up for themselves. They have no economic muscle to force the world to take notice and when banks and governments talk about Third World debt the children are the forgotten ones.

THE PICTURE on the front cover this month is of a group of laughing girls in Ntondo, Zaire. It is the kind of picture we like to see, one we can respond to, of happy, smiling children growing up in a healthy environment. Fortunately these children are benefiting from several church based projects which are bringing clean water and sanitation and improved agricultural methods to their part of the world. There are still many problems to overcome, but, slowly, water-borne disease is being eradicated.

But it is not typical. What we like to call the Third World is a young and poor world. For instance, Latin America began 1990 with more than 204 million people living in impoverished conditions. Of these, 104 million are children under 18 years of age. Of every 100 children born in the region, eleven are underweight and malnourished and of every 100 who start primary school, 54 do not finish.

More than 700,000 children died in 1988 because of lack of medical attention, according to **James Grant** the executive director of UNICEF.

Children cannot speak up for themselves. They have no economic muscle to force the world to take notice and when banks and governments talk about Third World debt the children are the forgotten ones. But cold, impersonal financial terms like interest rates, debts, hyper-inflation and trade deficits, are words which speak of the harsh reality of hunger, illness, misery and infant mortality.

Why?

IN EL SALVADOR, there are little, sad and confused faces. They can't understand what is happening around them.

'Why can't I play in the yard?'

'Why was my brother, or my sister, killed?'

'Why is my Dad not coming back to us? I know that I will never see him again.'

'Why did I lose my legs, my arms? Why did I lose them in the explosion? I was just playing, like any child anywhere in the world.'

'Where are my hands?'

Many questions. Psychological problems. Faces crying and little bodies disabled. These are the effects of war. It has been going on for ten years, blighting the Salvadoran children's happiness.

... and the Church?

THE CHURCH'S MISSION is to offer counsel, love, protection, education and care,' says one Salvadoran Christian. 'These are the gifts of God working through our lives, producing in them the feeling that they are part of the family, with human rights like all the children in the world.'

'The Baptist Children's Home is one of the practical responses to the oppressed children of El Salvador. Something very important is to make them feel not like orphans but like part of our family, giving them love, education and playing with them in peace and liberty as signs of the Kingdom of God.'

MY PEOPLE

My nation is a nation at war it is a nation where hunger is never absent where folk live pursuing hope and die without ever achieving it.

My nation is a nation where armed struggle has become part of life where the death of millions is nothing.

My nation is a nation where 'war' is between brothers where God does not exist for the rich

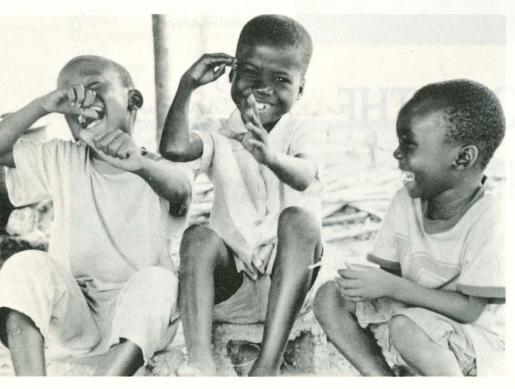


and for the poor He is all that is left where tyrants govern.

My nation is a nation which despite suffering rises up every morning and sets out on its way to God and sets out on its way to its daily tasks where the rich live in palaces surrounded by riches where the poor live on the street surrounded by misery.

My nation is a nation where what rules is terror, hunger, tyranny, death, misery, injustice, cruelty and violence.

by Deborah Susanna Palma, age 13, El Salvador.



How were they to know?

asks **Dr Suzanne Roberts,** who works
at Ruhea in northern
Bangladesh.

THERE IS A SMALL BOY, five or six, weighing 8 kgs. His parents have tried to find the right things to make him well and strong, but they have bought expensive and sometimes dangerous medicines that used up money better spent on food — but how were they to know food was what was needed?

Gonesh has a cheeky grin; he's four and comes every week to the nutrition programme with his brother, where the way his weight is shooting up the chart is a delight. His mother comes too for her treatment, and we hope we can eventually persuade his father to let us treat his TB, rather than the local **kobiraji** (healer).

I hope too that the other little boy will be brought regularly and that he too will learn to grin again as he is fed, and his parents learn about the right foods, and about hygiene to stop the worm and parasite infections that are part of his trouble.

It takes strong-mindedness though, to stand against the blandishments of medicine sellers, and particularly the strong grip of tradition and the wishes of older family members, as well as their own inherent fatalism.

I went to see the family of the church secretary at Amlahar. I was asked to see a relation's baby, blind in one eye from lack of vitamin A. It had been brought once to our local clinic, but brought again, as requested, despite the explanation of what might otherwise happen. Now it had, and what treatment was I going to give? There is none for the blind eye, and they have not come to our clinic so we can save the other.

I saw there a pretty local child with a disfiguring cleft lip and we have tried to make arrangements for her to have a free operation at a Christian hospital, but haven't managed to overcome her parents' fear of travelling the 80 miles or of whatever undisclosed reason is holding them back.

A Child has just died

the victim of superstition and ignorance. 'If only he had been brought to us earlier,' says **Chris Burnett** at Yakusu, Zaire.



AILING RELATIVES bring me back to the reality of life here. One cannot judge the values of one nation against that of another, yet life seems to be vital here. The day to day struggle to exist – such a contrast with the seeming trivia of Britain.

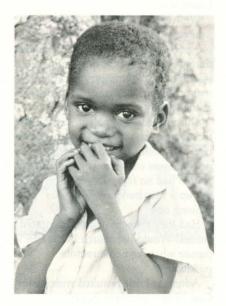
A child has just died. The abnormally small body still retains a little of that previous warmth that so recently was life. The child had been well until yesterday evening when it started to have diarrhoea. This continued during the night. This morning they sought out the local healers but when this failed they brought the child to us — one hour ago. The child was already on its last breath. There was nothing to be done.

The feelings of the heart, the unspoken recriminations, must remain hidden yet we know that if the child had come to us at eight this morning instead of six this evening, it would still be alive. The family comes from the next village to the hospital.

To say that we battle with local healers would give a wrong impression. They have deep distrust of western medicine that they feel has taken away their standing and, in many cases, their treatments.

There are several levels of 'healers'. The first is the local elder or 'mama', who will advocate chilli powder for sore eyes! She is dangerous, but easy to help to change so as to conform with modern ideas in an African context.

The second is the professional healer, who has many tried and tested products that seem to work. I have



This is a battle zone that we are in, but I am always encouraged by the village pastors, who live a simple life without any luxuries, yet by their faith and witness are fighting this dark battle.

seen fractures that have healed in seven days after a local application of cream. These we would encourage and try to bring under the umbrella of our health care. Most of our drugs come from similar roots and we still don't understand the workings of several.

The third is the spirit healer. The person who will direct the blame towards a so-called witch in the family. These are the people who must find a cause in the spirit world for all illness and then exorcise this spirit. This can be the most dangerous of the three. I don't deny the existence of the spirit realm, how can anyone here in Africa deny such a thing? But so often the trivial illness is made worse by the delay and when the patient arrives, it is already too late. The patient dies, which further underlines, in the minds of the village, that it was a spirit problem, which should have stayed with the healer.

This is a battle zone that we are in, but I am always encouraged by the village pastors, who live a simple life without any luxuries, yet by their faith and witness are fighting this dark battle.

The medical work, that we have been called to do, must be seen in the context of the work of the church as a whole. It is little use preaching the Gospel of salvation to a person who will die of malnutrition or malaria. Yet a work that forgets the importance of personal salvation becomes a 'social gassel'

Our problems of superstition and witchcraft will not disappear with education. The problems of village cooperation will not be solved by foreign aid. This nation's problems of corruption will not be healed by force. Only if the hearts of the people are changed will progress be made. That's what we are working for. That must be our aim.

A Time to Build

A church needed a building and a team from the US wanted to build a chapel. 'Was it coincidence or the provision of the Lord?' asks Robert Draycott.



E HAD A WARM welcome to Campo Grande on our return to Brazil after our long furlough. Part of the welcome was the suggestion that I might consider becoming Pastor of the weakest of the city's 32 Baptist

We were attracted by the youth and liveliness of the people, and also by the prospect of working alongside Adonias during his last year at the Seminary. It was to be a joint ministry because my main responsibility was to be teaching at the Faculty.

Our immediate problem was the fact that the church was half-way through a two year notice to guit its location. The new site was over a mile away, but the church had no financial resources to put up a new building. Time was running out.

Had they thought of a prefabricated chapel? Would the church like me to pursue what seemed a remote possibility?

Adonias and I consulted with Pastor Carl King a Southern Baptist Missionary, the State Director of Evangelism, and a good friend. The



day he phoned the office in Rio, with our request, a letter arrived from a team from Kentucky. 'We would like to build a chapel in 1989 have you any church that wants a chapel built?'

Coincidence, or the leading and

provision of the Lord?

From that point our thinking about the challenge of the move was that it was now a promise rather than a problem. The team was due to arrive in November, so we had several months to prepare. Our contribution was to build toilet facilities and to lay the concrete base. Adonias organised the volunteers who cleared the new site, and played a leading role in the preparatory stages while I was heavily committed to teaching in the Faculty.

We experienced great difficulties in the months up to the team's arrival reminding us that 'we wrestle not against flesh and blood' but through prayer and mutual support Adonias, I and the Church emerged to welcome the great day when the volunteers from Kentucky started work.

The team worshipped with us on Sunday and as one of them said, one look at our delapidated wooden building convinced them that they were really needed. The work itself was a witness and attracted great attention in the new neighbourhood. The prefabricated chapel was built in record time, being completed by Wednesday lunchtime before the opening service on the Thursday evening.

That was a great occasion, a fresh start for a struggling church, the uncertainty of the past two years opening onto a hopeful future. That future was symbolized when Adonias's faithfulness through difficulties was rewarded when he was ordained as the assistant pastor only two weeks later.

Thanks be to God for the cooperation and faithfulness of God's people, for love that issued in practical service.



We experienced great difficulties in the months up to the team's arrival reminding us that 'we wrestle not against flesh and blood'

Robert and Christine Draycott have served with the BMS since 1983. After training at Regent's Park College, Robert was minister of Wollaston Baptist Church, Northamptonshire from 1976-83. In Brazil, he has worked at Rio Verde, Paranaiba and is now teaching at the Theological Seminary in Campo Grande, Rio Grande do Sul.



Above: The congregation outside the new building — it has grown Left: Small congregation outside old building

CEDRO - A Microcosm of Brazil

David Perry describes what life is like for a rural community in Brazil.

EDRO IS LOCATED in a densely forested valley deep within the coastal mountains of Southern Brazil. In many ways the little community is a microcosm of what is happening in Brazil today.

About 160 people live in the village although a stranger would never guess. The houses are small wooden affairs often with thatched roofs, set back at intervals from the road. The road is new, just five years old and two buses a week wind down the narrow dirty earth road. Before this the only means of access was by boat. An hour by canoe to Antonina, through the mango swamps and islands, which hug the coasts.

There's a small school and a little bar which sells a few essential items. Yet by and large the community is completely self contained.

In my visits to Cedro I have come to know two families particularly well. **Lauro** is 40, and has four children, a small family by Brazilian standards where nine or ten is common. His home is surrounded by bananas. There are at least eight or nine varieties, each with different characteristics. There is:

- 'banana maca' or 'apple banana', this is small and sweet and ideal for children.
- 'banana ouro' or 'golden banana'
 with golden coloured flesh.



- 'banana terra' land banana large fruit with a starchy taste ideal for cooking.
- 'banana congo' the type you get at home.

Orange and lemon trees and coffee bushes are found outside his house. He grows Maize in the summer, to eat and feed the chickens, which run free, and are found inside and outside the house.

It's almost lunch time when I arrive, he insists I eat with them. The house itself has earth floors, wooden walls and thatched roof.

A wood burning stove cooks the food. Rice, black beans, fried eggs and manioc flour. Rice, beans and manioc are the staple foods. Manioc, a root crop, is grown everywhere, it can be eaten boiled or is ground into a kind of flour. There's no chimney and the smoke from the fire drifts up into the ceiling. The room is furnished with a small wooden bench, a half broken

Since the road was constructed, 90 per cent of the land has been bought by strangers. Most of it by two men who wish to clear the land and keep buffaloes at the stocking rate of one per acre. The buffaloes are sold for poor quality meat and probably end up as beef burgers!

kitchen chair and a small kitchen cabinet, whose door hangs lopsided on one hinge. Water is taken from a stream near the home, and oil lamps provide light at night.

Lauro fishes in the river dividing the nearby mango swamps and works cultivating the land of his Patron a rich businessman from Curitiba, who has bought a chunk of forest near Cedro as an investment. Lauro is paid a minimum salary, £28 a month, to work the land.

Since the road was constructed, 90 per cent of the land has been bought by strangers. Most of it by two men



Banana stalks weighing 60lbs or more



Lauro fishes in the river

Trees and life everywhere, butterflies and birds fill the air. Beautiful flowers. Tree trunks form bridges over the deep fast flowing rivers.

who wish to clear the land and keep buffaloes at a stocking rate of one per acre. The buffaloes are sold for poor quality meat and probably end up as beef burgers!

Lauro's boss just wants to make money with no real investment, so is clearing and burning the forest to plant maize and bananas. Even the steepest slopes are cleared. No fertilizer is used and after two years the land is exhausted and more forest cleared.

Senhor Pedro is another character I've come to love. He's almost 70, has nine children and grows bananas. He asked me to see his land one day. We set off walking through the buffalo farm, all the trees cleared and replaced by poor natural grassland. Continuing upward we walked through a newly deforested area, trees felled and lying everywhere, smoke drifted upwards as the labourers set light to the massive trees. A new buffalo ranch I'm told.

Down and up another valley and we enter the forest. Trees and life everywhere, butterflies and birds fill the air. Beautiful flowers. Tree trunks form bridges over the deep fast flowing rivers.

We continue climbing for an hour and a half, before we reach the land. The good land near the village has been sold, I'm told. Most people in the village have to go this far to reach their land. In a small wooden house, we find his brother's wife and children.

It's lunch time and I'm hungry. Rice and black beans and chunks of **palmito** (the growing shoot of the palm tree which is normally seven-ten years old) are cooked to make a kind of risotto. Green bananas cooked in the open fire, over which the cooking pot hangs are delicious. Brazilians drink coffee black and sweet, and home grown it's always delicious.

The banana plantations are 20 years old and another 30 minutes walk up the mountain. The incline is tremendous here, enormous trees, with buttress roots, vines hanging down everywhere. I find it hard to keep my footing, my glasses steam up, and my whole body steams in the hot humid conditions.

Finally we see the bananas growing untended in the forest. Thirty feet high they are felled with one chop of the machete. Five large stalks of bananas are cut and tied together with vines. Weighing 60 lbs or more, Pedro asks for a hand to help place them on his head. Then we're off, walking so fast I find it hard to keep up. Across the log bridges with no hand rail he goes, his sense of balance amazing me.

I arrive exhausted at his home, 'I do this four times a day when the banana lorries are coming,' he tells me.

'Why not buy a horse?' I ask.

'They always die. It is too hot and humid for them here and no roads exist for a tractor.'

'What about your sons, do they help?' I asked.

'No they've gone to the city to find easy work.' 'How much do you get for five stalks of banana then?' I questioned.

'Nine cruzados - 75p?' he replies.

The Baptist Church is the centre of the community, it boasted 80 members, over half the population as **members**. Services start late in summer, about 8.30 at night, depending on when it gets dark. Because there are no clocks, people only leave for church when the sun sets.

The church is packed to hear me preach. Two old men with guitars lead the worship. **Senhor Pedro**, who only learned to read six years ago, is the animated leader of the church. He exhorts the members to greater commitment to the Lord.

Next to the small wooden church stands, half erected, the pride and joy of the community — a new church. The new large brick church, is to me one of the greatest testimonies to a people's faith I've ever seen. It's like a British village getting together and building a cathedral to the glory of God. The people here earn so little and, with inflation at 50 per cent a month, no construction work is easy. The goal is to open the church next year, and somehow I believe they will do it.

David and Jean Perry are members of Saltash Baptist Church, Cornwall. They are both experienced agriculturalists — they farmed in Cornwall before joining the BMS in 1986. Following language study they are now learning about the Brazilian rural scene at the Centre for Rural Development at Potinga on the coastal strip of Paraná.

FROM DEATH TO LIFE

The second of Lesley Rowe's articles on the beginning of BMS work in India. Her first article was printed in October and for those who are wondering why we seem to be repeating ourselves, we must apologise and explain that last month we printed, by mistake, an article that is ultimately destined to be a booklet.

IT MAKES THINGS DIFFICULT for a baptismal service, when the tide is not right, that is. And so the service was postponed from 9.00 am until just before 1.00 pm. A large crowd had gathered on the river bank to witness this strange event and they waited patiently as William Ward preached to them from the gospel of John in a language that many of them could not understand — English.

The date was December 28th 1800. The place: Serampore, India. It was the historic occasion of William Carey baptising his first native convert, **Krishna Pal**, along with his own 15-year-old son, **Felix.** After the preaching in English, a Bengali sermon from Carey, a hymn and a prayer, the two candidates were baptised amidst scenes of great rejoicing by those European Christians present.

Back at the mission house, the picture was dramatically different. Dr John Thomas, Carey's original partner in India, whose medical aid had been the first step in Krishna's conversion, was confined in a room 'raving mad'. The excitement of the event had been too much for him. In another room, Carey's wife, Dorothy, was restrained in a similar condition: her mental illness, though, was a longstanding one. By the time of her death in 1807, she had suffered with it for 13 years. The cost of winning souls was high.

The cost of discipleship was high, too, for the new converts. Krishna Pal, a 35-year-old carpenter, became an outcaste and was accused of becoming a *'European'*. Despite the violence and threats that were hurled at him, he stood firm. But his friend **Gokul**, and his wife and sister-in-law, who had also become Christians, were too afraid to share in this first baptismal service. Not long afterwards, though, they too were baptized.

A baptismal service, representing the passing from death to life, is always a joyful affair, but Krishna's baptism was particularly special because it came after Carey had been seven long years in India. Most people, without his

dogged persistence and absolute faith in God's purpose, would have given up and gone home years before.

The seven years, beginning with his arrival in India in 1793, were difficult years for Carey. He had arrived, full of hope and spiritual expectation, in a country where people would listen courteously to him, but no more. India, in the main a Hindu country, was dominated by the superstitions and ceremonies, some of them barbaric, of that religion. The people were locked into a rigid caste system from which there seemed no escape. It was a land of contrasts: many lived in terrible poverty, while an élite lived in luxury. Some of these were Europeans, belonging to the commercial community, for India at the time was divided up amongst various trading nations. The British East India Company, the most powerful of these interests, appeared especially hostile to missionary activity, fearing it might disrupt its trade.

Carey, too, had his personal problems. He had quickly come to realise that Thomas, though he loved him dearly, could not be trusted with money: the supply meant to last a year had vanished in three months in Calcutta because Thomas's lifestyle and his gross underestimation of the cost of living. Because of the war with France, letters were not getting through to Britain, and so the Carey family, destitute and desperate, was forced to rely on the services first of a Bengali money-lender, and then of a non-Christian Englishman, Charles Short, to rescue them.

Carey went on to build a bamboo hut on swampy, tiger-infested jungle land, hoping to support his family by his agricultural efforts. But this house was never lived in, because he was offered a very good job as manager of an indigo (dye) factory up in the north, at **Mudnabarti.** Although this was a very busy occupation during the three months of the rainy season, for the rest of the year there was plenty of time to devote to studying and preaching.

Seeking to win the Indian people to Jesus Christ was always his priority and now he had a closer contact with them. The job also meant Carey was self-supporting and no longer a financial drain on the Society. Having an official position of employment, too, was a safeguard against possible deportation.

The climate of Mudnabarti, however, was not healthy, and various members of the family, including Carey, were weakened by bouts of fever. Five-year-old Peter, already fluent in Bengali, became ill and died in September 1794, and this seemed to be the final blow to Dorothy Carey's fragile mental state. She was never to recover from it.

Despite all this, however, Carey pressed on with his language study, afterwards maintaining that the close contact he had had with Indian speakers gave him a year's advantage in his acquisition of Bengali. By 1795 he had translated large sections of the Scriptures into Bengali, and by 1798 he had completed his translation of the whole Bible. Every spare moment had been devoted to it. In 1796 he had also begun to learn Sanskrit.

In the villages around, Carey was able to use his botanical knowledge to suggest new methods and crops. With Thomas, too, medical help was offered to the villagers.

When his employer decided to close the factory in 1799, Carey used his savings to buy a small indigo works of his own in **Khidurpur**, about twelve miles to the north. He also hoped to locate his own small printing press there, concluding that in a time of government

restrictions, this would be the only way to get his translations published.

But after nearly seven years in India, and despite attracting large crowds to his preaching, there was not a single Indian convert. Carey was often lonely and discouraged by his own seeming lack of spirituality, but he clung to his faith in God's providence. 'Well,' he wrote in his Journal, 'I have God, and His word is sure.'

Reinforcements

CAREY'S PLEA FOR MORE MISSIONARIES to join him was answered at the end of 1799. Already he had been joined by **John Fountain**, but in October of that year a group of new recruits arrived. They included **William Ward**, a printer who had been challenged by Carey in Britain; **Joshua Marshman**, a former weaver and schoolmaster, with his wife Hannah and their children; and John Fountain's fiancée. They were not allowed to land in the British port of Calcutta, so they took temporary refuge in Danish territory, across the river at Serampore. From there they planned to travel north to join Carey, but once again the East India Company stood in their way, not allowing them to journey across their territory.

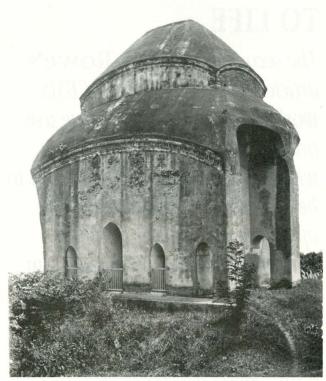
Colonel Bie, the Danish governor at Serampore, urged the missionaries to settle there. William Ward, carrying a Danish passport, travelled north to put the case for transfer to Carey. 'At length I saw Carey!', Ward was to write, 'He is less altered than I expected . . . and, blessed be God! he is a young man still.'

It became obvious to Carey that God's hand was in the move. Although he would lose out financially, Serampore had a number of significant advantages: a good site close to Calcutta, complete freedom for evangelism, and the chance to operate a printing press without interference.

Carey's vision was typically broad as he made plans for the site purchased on the river bank at Serampore. Based on the Moravian pattern, all the missionary families lived and worshipped together in the large house, with absolute equality being the rule. Every Saturday night a meeting was held to sort out any grievances. It was an arrangement that worked remarkably well over the years, and Carey, Ward, and Marshman became known as the 'Serampore Trio', so close was their co-operation. Very quickly, Hannah and Joshua Marshman opened up both girls' and boys' schools, first for Europeans and then Indians. Within a year, the community was largely self-supporting.

Sadly, the group had its early casualties. Of the new recruits, **William Grant** died within three months of arriving in India, to be followed shortly after by John Fountain, leaving a pregnant widow. Later, she married William Ward. In 1801 both Daniel Brunsdon and John Thomas were also to die.

But the day of the first Indian conversion was coming. When Krishna Pal and Gokul, after receiving daily instruction for some time, confessed their faith, in Christ on December 22nd 1800, they sat down to share a meal with the missionaries. They fully appreciated the significance of their action — this was something prohibited by the Hindu caste system. Ward expressed everyone's feelings of rejoicing: 'Thus is the chain of caste broken. Who shall mend it?'



Henry Martyn's pagoda, Serampore Martyn, Carey and Ward used to meet here for prayers

Carey had always planned to deploy Indian evangelists, and Krishna Pal went on to become one of the best Christian ambassadors to his own people. One of the Bengali hymns, translated by Marshman, still features in *The Baptist Hymn Book*.

After this initial breakthrough, conversions were recorded every month. Unfortunately, many converts were ill-treated or even murdered by their own families. Some tramped up to 70 miles to be baptized at Serampore, which became the hub from which the gospel radiated. Missionaries and trained Indian evangelists were sent out to an ever-increasing number of centres.

Carey was always on the closest terms with other evangelical Protestant missionaries, and he was happy to see Dutch, Danish and Anglican (London Missionary Society) missionaries working in the south of India. In the north Carey envisaged a network of BMS stations set up at 200-mile intervals, with missionaries initially overseeing the work of Indian evangelists. By 1813 Ward could report to Britain, '. . . Serampore, Jessore, Katwa, Dinajpur, Patna, Digah, Allahabad, Agra, Sirdhana, Nagpur, Surat, Orissa, Calcutta, Ceylon, Burmah, Java have messengers of salvation. Now we have been called by the Governor-General himself to send help to Amboyna.' From 1816, Dacca, too, became a centre of activity.

Not least were the contributions of Carey's own family, with three of his sons serving as missionaries: Felix went to Burma, Jabez to Amboyna and Rajputana, and William (junior) to Dinajpur, Sadamahal and Cutwa. William Ward's son went to Sumatra.

Pioneering work was also done by **James Chater** in the Buddhist land of Sri Lanka (Ceylon). Refused a permit to

settle in Serampore in 1812, he travelled first to Burma and then Sri Lanka, where he founded Churches and schools and produced a Sinhalese grammar. When the General Baptists formed their own Missionary Society, they sought Carey's advice on where they should place their first two men. Orissa was recommended, and when James Pegg commenced work there in 1822 he had the benefit of an Oriya Bible to take with him from the Serampore press.

Read the Bible in your own language

IN MARCH 1801 the first complete Bengali New Testament was printed at Serampore. Better translations were to follow, but this was the basis from which they all started. Carey's linguistic gifts and his personal qualities were recognised in April 1801 when he was asked to become a teacher of Bengali (later also Sanskrit and Marathi) at the newly-formed Fort William College for civil servants at Calcutta.

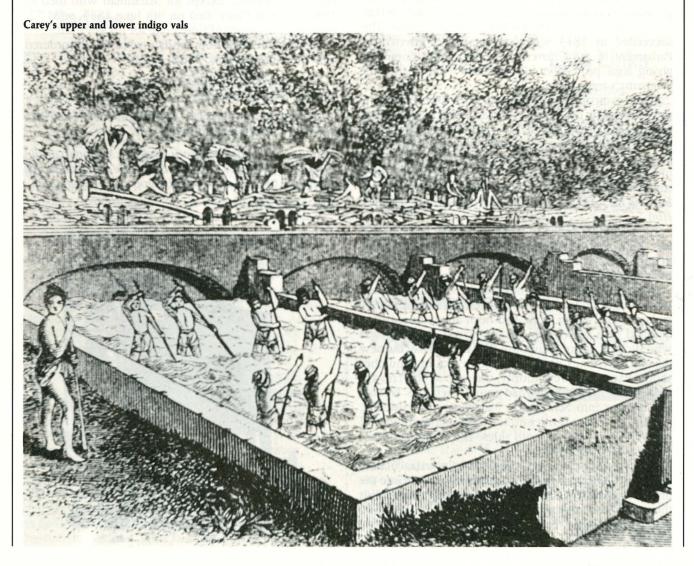
Carey, who had received his only formal education in a village school, was initially hesitant, but came to see the advantages of the post. Not only would it bring in a significant financial contribution for the mission, but it would give him new opportunities to develop his transla-

tion work. And so every Monday night for 30 years, Carey would journey by boat to Calcutta, returning to Serampore each Friday evening.

With the help of skilled 'pundits' and with characteristic enthusiasm, Carey set to work producing text books for his students and translations of Hindu classics. He went on to translate the Scriptures next into Sanskrit, and then with his Serampore colleagues, into other vernacular languages. Their ambitious aim was to make God's Word available throughout the Eastern world, and, although complete success was beyond their means, in Carey's life-time the Bible had been translated into the languages of some 180 million people. This included nearly 40 different dialects and languages, one of which was Chinese. It is hard to over-value this achievement of Carey, Ward, Marshman and their colleagues.

The Fight for Human Rights

WILLIAM CAREY ALWAYS had a great social concern and had been horrified to witness the practice of 'sati', or widow-burning, in 1799. He calculated that about 10,000 women lost their lives annually due to this rite, and he



campaigned persistently for it to be banned. When he was handed the official document making 'sati' illegal in December 1829, he left the preaching to another and hurried to translate the order in Bengali. Even an hour's delay, he said, meant the loss of many lives.

Carey was also instrumental in the prohibition of child sacrifices in 1802, and his concern for leprosy sufferers, whom he had seen being thrown alive into burning pits, led to the establishment of a leprosy hospital in Calcutta – a very advanced concept for the time.

Through many trials ...

THE STRUGGLE AGAINST indwelling sin is a continual one for the Christian, even for those thought of as spiritual giants. Carey, whose work-rate was phenomenal, was no exception: 'Indolence is my prevailing sin,' he confessed in 1802. But there were also external problems. Constantly, the missionaries were to come up against opposition from East India Company Officials, and, without Danish protection, might have been forced to leave India altogether.

In Britain, too, there was sneering criticism of the 'consecrated cobbler' and his colleagues in the press. The integrity and achievements of the missionaries were passionately defended by Andrew Fuller and Robert Hall, who joined in the fight for greater religious freedom. This succeeded in 1813 when a clause was inserted by Parliament in the Charter of the East India Company, giving legal protection for Christian work within the Company's territories.

Public sympathy in Britain had been aroused for the pro-missionary cause by a disaster which had struck Serampore in 1812. On March 12th, the printing works had been destroyed by fire, taking with it much expensive equipment, and original manuscripts representing years of hard labour. Carey, when he heard the news was grief-stricken, but his response was characteristic: 'The Lord has laid me low,' he said, 'that I may look more simply to Him.'

The £10,000 needed to replace the press was raised in less than two months in Britain, from across the denominations. In India, the missionaries re-doubled their efforts to make up for the setback.

By 1815, both of Carey's old friends, Sutcliff and Fuller, were dead, and a controversy arose which Carey reckoned that Fuller, if he had been alive, would have quashed by a scowl from his eyebrows! The issue was who should control Serampore. The demands of the new men on the Home Committee, that the sending Churches should exercise more authority, was seen by the Trio as a lack of trust in them, who had poured their lifes' labours and savings into Serampore. Marshman, in particular, became the focus of criticism, and misunderstandings and rumours abounded on both sides. The dispute was not finally settled until 1831.

The rift with Britain was widened by the arrival of new young missionaries who found it difficult to settle into the order established at Serampore, and who left to establish their own mission station in nearby Calcutta in 1817. The Home Committee tended to support the break-away group.

'I have not a single desire ungratified'

DESPITE THESE TRIALS, these were also years of achievement and blessing. In his personal life, Carey was to experience 13 happy years of marriage with Lady Charlotte Rumohr, a cultured Danish woman whom he married in 1808, after the death of his first wife. In the academic sphere, a College of Higher Education was opened at Serampore in 1818, offering not only training for native evangelists and teachers, but the whole spectrum of Arts and Sciences. It was to be open to those of any religion, and was the first to offer higher education to the poorer classes as well as the more affluent élite. Quickly it established a fine reputation, which it maintains today, moving in spacious new premises, paid for by the missionaries themselves, in 1821.

Carey's botanical contributions had been recognised by a number of honours conferred on him by learned Societies. As he grew older and weaker, he was able to spend more time enjoying his beautiful garden at Serampore. When he could no longer walk, his third wife, **Grace Hughes**, whom he had married in 1823, would wheel him outside in a chair. For as long as he was able he worked on, revising his Bengali Bible for the last time, and receiving visitors in his room. He had out-lived most of his family and friends, except for Marshman who died in 1837. William Carey died on 9th June 1834, aged 72, trusting in the grace of God alone for his salvation.

On his tomb, apart from the dates of his life, he ordered only the words of Isaac Watts' hymn:

'A wretched poor and helpless worm On Thy kind arms I fall.'

His vision of reaching a world that did not know Christ lived on to challenge others:

'Africa is but a little way from England; Madagascar but a little further; South America and all the many and large islands in the Indian seas will, I hope, not be forgotten.'

They were not.



Carey's pulpit, Serampore College, India

How Long?

n a letter to US President, George Bush, the Latin American Council of Churches has urged the US Government to suspend all aid to the Government of El Salvador.

'For how long will the people of the United States have to contemplate the incongruity that their democratic government gives more than \$1 million a day to a repressive government that kills bishops and violates human rights?' the council wrote.

Sadness

Baptists in Nicaragua have expressed 'sadness that the policies of the US government continue to favour war and not peace in Nicaragua'.

In a message to the American Baptist churches and other US denominations, the Executive Committee of the Baptist Convention of Nicaragua says that a result of US policies has been 'greater attacks by the Contras (antigovernment forces) and more deaths among the Nicaraguan people'.

It estimates the death toll between May and October last year to be 700.

'We pray that God will give you guidance so that the wealth and power of your nation might be used on behalf of the poor and weak and no longer against them, and that your nation might be more coherent in its expressions on behalf of democracy, freedom and justice.'



Bigger Problem

The refugee problem in Africa is getting bigger, not smaller. There are about six million refugees in Africa — roughly half of all refugees in the world. In addition, there are another ten million internally displaced people in Africa — refugees within their own country.

The problem is made worse because the United Nations High Commissioner for Refugees, facing a huge deficit, has had to cutback support for refugees around the world.

Last year, at a meeting in Kinshasa, Zaire, church representatives proposed to raise \$3.4 million for the church-related refugee programme for Africa. This has proved impossible and so, in an effort to raise funds, José Chipenda, Secretary of the All Africa Council of Churches, and Andrew Kishenda, AACC Refugee Services Coordinator, visited the United States.

As well as highlighting the increasing refugee problem they spoke of the violations of human rights of the refugees in Africa and the deterioration of their living conditions related to the deteriorating economic conditions in many countries.

The biggest churchrelated refugee programme is in Sudan. Melaku Kifle, the WCC Refugee Service Co-ordinator, has described this as a holistic ecumenical effort to deal with many aspects of the crisis.

He says that whereas in the 1960's and 1970's African countries were often able to respond in kind, if not in cash, in terms of caring for refugees, today, with the economic and other difficulties of more recent years, they are hardly able to do that.

'As African needs have increased, compassion fatigue has affected the international community in terms of help for refugees.

'While it is imperative to continue to provide relief for refugees, it is also vital for the church in Africa and other parts of the world to help deal with root causes of the refugee crisis in Africa.'

Coming and Going

At the beginning of November, Susan Le Quesne 'retired' — at least from the home staff of the BMS. Those who know her will realise that retirement could never mean inactivity.

Susan began her service with the BMS in

1957 when she arrived in Bangladesh (or East Pakistan as it was then). She served in Barisal, Dinajpur and Dhaka. She returned to the UK in 1982 to join the home staff where she has looked after the women's work, deputation and latterly as Promotion Co-ordinator.

As we wish Susan well in her 'retirement' we suspect that we have not yet seen the end of her active involvement with the Society!

Her place as Promotion Co-ordinator has been taken by Sian Williams. Sian came to the BMS in 1985 after working with the Baptist World Alliance in Washington. She was appointed Promotion and Junior Education Secretary three years ago.

Late Links

The current BMS
Women's project, 'Lanka
Links', which aims to raise
£24,300 in support of BMS
partnership with the
Baptist Church in Sri
Lanka, is drawing to a
close. So far, only
£11,549.17 has been
received (by January).

It would be good to reach the target figure before the new project is launched, so we are urging all the women's groups which are supporting Lanka Links to send in their giving by the end of March.

IN VIEW

VIEW POINT

Well Done!

I must write to say 'Well done'. the latest edition of the Missionary Herald (January) is the best I have ever received in terms of presentation and content.

All we need to do now is to get rid of the idea that Baptist Missionaries are part of a Society and replace it with the idea that all Baptists can be part of the 'movement' of God's Spirit in every Society. . . .

And I wish we could honour Carey's work by **not** having a big jamboree. Sorry, but I'm bored with it already! Carey would not want it, and neither do I. There are much more important things to be doing.

Ted Hale (Revd)
Abbey Centre Baptist Church
East Hunsbury
Northants

Missionary Resignations

I read lan Thomas' letter in the December **Herald** with interest and

a lot of agreement. He is quite right to stress the central importance of God's calling. No one should contemplate missionary service without a clear sense that this is God's will for them. After our experiences of these last years I too would want to stress how forcefully the LORD makes that will known. However I believe lan's letter was one sided.

In the first place, one can have a mistaken sense of 'calling'. The Bible abounds with examples. Many other prophets in the time of Jeremiah introduced their message, as he did, saying: 'This is the word of the LORD.' Were all liars and frauds, or were some simply mistaken? Think of Job's friends. They felt called to his side. They shared silently with him for a whole week. Only then did they try to show him how his suffering fitted into God's law. Were they really ill meaning liars? Didn't genuinely feel called by the LORD to speak out to their friend? So, God speaks to us. Sometimes He uses dramatic ways to speak to us. (Think of Jonah and the big fish!) but sometimes even the pious get it wrong!

The LORD has more than once had to use the 'big fish' on me. So I cannot look down on those who mistakenly hear a call to difficult or unpleasant service. At least they err on the 'right' side!

Secondly, although God is all-powerful He does not always use that power to coerce. This is a strange mystery to us. For we tend to worship power. Nevertheless, the LORD often lets His sovereign will be subverted by human weakness and sin. Some who answer a divine calling fail to stay. I often wonder how many of those who

have come to Zaire after us but have left already were nonetheless truly called by God. In such a case whose is the 'failing'? Is it that of the servants returning home, suffering and somewhat broken? Is it that of the home churches who send them, but fail in supporting them with prayer and love? Is it the receiving Church, which has failed to understand?

In our first years in Zaire we came very often so near to breaking point. I can only thank God that we were well supported by the love and prayer of our friends and churches at home. I must praise Him that we have such understanding and loving Zairian colleagues and students. In seven years we have seen so many who were not thus protected. I can but welcome any study group which tries to improve things so that others are not put to testing which is too hard!

The loss in human terms represented by the simple phrase 'missionary resignations' is great. The loss to the Kingdom of God is incalculable. For I am convinced that among the 'losses' there have been 'Careys', 'Grenfells' and 'Carringtons'.

It is right that we expend the human ingenuity and skill at our disposal, as well as much prayer, so that we as a Missionary Society avoid thwarting the call of the LORD.

Tim Bulkeley Kinshasa, Zaire and Sheffield, England

'THIS WE BELIEVE'

A Conference for men, organised by the Baptist Men's Movement.

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FIRST OF ITS KIND

Iain Walker reports on a seminar for social action held by the Ceara Baptist Convention in North-east Brazil.



HIS WAS THE FIRST seminar of its kind to be held in Brazil. People concerned with Social Action came from the States of Ceara, Bahia, Alagoas and Brazilia. As well as members of the Baptist Convention, there were representatives from other denominations including Church of Christ, Presbyterian, Assemblies of God and Regular Baptists. Key aid organizations in that part of the world were also represented - UNICEF, World Vision, the Diaconia, the local authority health department and an evangelical form of Help the Aged (Liga Evangelica de Assistencia ao Idoso).

We were challenged to Social Action based on the parable of the Good Samaritan. As we were challenged to love our neighbour as ourselves, we were made aware that the strength to do this comes from our relationship with God, whom we are to love with all our heart, mind and soul.

Love the Lord your God with all your heart . . .

Loving ones neighbour is an extension

of loving God, an overflowing of the exhilaration of loving, more especially being loved by our Heavenly Father. Love is not simply an emotion it has practical implications, such as obedience to God and helping our fellow man.

... All your mind ...

Our application of love for our neighbour has to be approached intelligently. 'Badly thought out Social Action, however well-intentioned, can lead to the downfall of those we are trying to help. The call was to avoid paternalism at all costs. Plans made by outsiders, paid for by outsiders and implemented by outsiders not only don't last because they do not belong (in the deepest sense) to the community, but they also create dependence mentality, meaning that not only will the community always need outside interference to survive, but also that it is robbed of the dignity to which every person has a right, that of standing on its own two feet

So Social Action in a Christian sense shouldn't be a case of doing things for people, but giving then an incentive, encouragement and indicating or providing the resources so they can do it themselves.

For this reason conscientization is very

important. This means offering people the opportunity to reflect critically on the reality of their lives in Brazil. World Vision, for example, uses books, papers, leaflets, seminars and meetings to help both privileged and under-privileged to realise the position they are in, discover the possibilities of doing something about it, and take action. It tries to show both sections of the population that they are part of the same Brazilian community and that the transformation of that community is therefore a task in which everyone has the responsibility to participate, so it encourages the formation of community organizations.

Equally important is that this transformation is guided by the values of the Kingdom of God.

Liberation Theology, although far from infallible, cannot be rejected out of hand. One of the lessons it can teach us is the importance of Christians getting involved at every level of society, from grass-roots local community groups to involvement at government level.'

The Deputy Health Minister for Ceara spoke as a representative of the regional government and encouraged the church to become more involved in Social Action, exemplifying how some churches had already received government help in their projects.

Pr Carlos of the Church of Christ emphasised the need of the term 'Evangelism' to include the concept of Social Action. The mission of the church is a holistic mission (Missao Integral da Igreja) and evangelism should even extend to concern for environmental/ecological issues.

... All your soul

In all the talk about the practicalities of Social Action it was felt very necessary to emphasise that not only the call to social action through love, but also the precedent and the pattern come from God, the anchor of our souls, through His Word, the Bible.

The Bible shows Jesus setting the precedent for us: He taught and healed, led and fed. In the Sermon on the Mount Jesus reached out primarily to the marginalised. His teaching and example set the pattern for us, the

good Samaritan parable being only one example which shows that Jesus does **not** separate the social from the spiritual, that His love is **not** academic but practical. If this is what He revealed while here on earth we should be like this now. Jesus challenged His disciples to be the salt and light of the world, so in the same way our light must shine before men, so they see our good deeds and praise our Father in Heaven (Matt. 5:13-16).

The Director of World Vision used Romans 8:13-26 to explain that we are agents of transformation. His glory will be revealed in His children and this will be a milestone in the liberation of creation. From Isaiah 58:6-9 he showed that giving true glory to God involves justice and compassion, and from Isaiah 65:17 that we have the hope that God has promised a final liberation of creation from the bonds of evil and decay which came through the fall.

The force behind the church in all aspects of its life, and especially in Social Action, must be prayer.

So, from the Bible we were challenged to follow God's call, precedent and pattern in Social Action and to turn to Him for the wisdom and power to do this.

But who is my neighbour?

Certain facts and figures were stated to draw our attention to the actual poverty in the North East of Brazil. Apparently in Brazil 82 per cent of the population is poor and 44 per cent lives in the NE which is home to only 23 per cent of the country's population.

The life expectancy in the NE is 54 years, compared to 64 years for the whole of Brazil. Most of the land is owned by a handful of people and the water sources are controlled by the landowners. Therefore, when there is a drought the cows get priority over the poor for the water. Because life is bad for the poor in the countryside (if they have land, the crops fail and many are turned off the land anyhow) there is a mass exodus to the towns creating the shanties with their hopelessness and desperation.

It is therefore necessary to provide an incentive for people to stay in the countryside by improving their lot there.

The infant mortality rate in the NE is 150 per 1,000 before the age of 1, compared with 69 per 1,000 in the whole of Brazil.

Lack of food is a big problem,

leading even to starvation in many cases. The current figure for street children in Brazil is around the ten million mark, surviving by means of work, begging, prostitution, theft and drugs.

Millions of men and women are bitter and desperate in Brazil because of unemployment or poor employment conditions (e.g. salary, accommodation, health, child care facilities, school, land, transport, etc.).

It is in this context that Social Action is called for. Ten-minute cameos of 23 of the projects which are already on the go in Ceara and one in Bahia were presented to the conference in the afternoon and evening of the second day. These included general community work (e.g. schools, feeding programmes, health education, water), Day Care Centres for children of working mothers, work with prostitutes, an ecology project, work with expectant mothers (including maternity facilities), with malnourished and handicapped children, with old people and with street children.

The cameos were purely information sessions, slides or videos. There was no formal evaluation of the projects and no apparent attempt by groups to learn from one another, even though this was one of the aims of the conference.

Conclusion

Although there was general agreement that the spiritual gospel and the emphasis was on holistic mission, they were fighting against a heavy weight of tradition. A delicate balance was maintained between Social Action and Evangelism, and the presence of a few dissenting voices caused exasperation in some quarters by claiming they still could not see how you could pray and do social work at the same time. There were others perhaps not so anti, but still wary of Social Action.

Although it was impressive how much co-operation was shown between denominations, aid organizations and the government, the forcefulness with which statements were made urging the church to work with the government, witnessed to another struggle, in which some churches adamantly refuse any aid, financial or otherwise, from the government and strongly reject the slightest hint of political involvement.

At one point an interesting and not totally unrelated discussion arose on the contextualization of the Brazilian church in the NE. Apparently a new

hymn book with more Brazilian hymns (as opposed to foreign compositions translated) would be coming out soon and 'would the church accept it?' Interestingly enough the devotionals during the conference made use of hymns and choruses of largely Brazilian origin.

All this seems to witness not just to a concern for social action but a desire to break away from a conservative tradition and discover the true identity of the Brazilian church today.

The conference also served to show what a wide range of opinion exists in this interim period, from those not at all sure about Social Action, to those already deeply involved and exploring the further questions of where to draw the line in such areas as contextualisation, liberation theology and politics.

I was impressed with the general enthusiasm of those I met at the conference and with the imaginative variety of projects already undertaken. There was a strong sense of commitment and willingness to address the problems which arose, reflected in the high attendance (125). The people of NE Brazil were proud to be North Easterners and determined to show they were as good as, if not better than, anyone else.

1990 WORKSHOPS FOR MISSIONARY SECRETARIES, MINISTERS AND OTHER CHURCH LEADERS IN THE SOUTHEAST

Saturday, 24 February Holland Road Baptist Church Hove

Saturday, 24 March Walmer Baptist Church, Deal

Saturday, 31 March Baptist House, Didcot (to be confirmed)

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Further details from Revd Leslie Gregory 0342 311804

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Angola

The Evangelical Baptist Church in Angola (IEBA) has not only survived the years of turmoil and civil strife that have been part of the Angolan scene for 30 years or more, it has been strengthened by the experience. Today, led by Alvaro Rodrigues, General Secretary, and Joao Makondekwa, President, it is a lively church concentrating on evangelism and community concern and it is growing both in its traditional stronghold in the north and in the capital Luanda. Peace has not yet come to Angola, but the church is there to share the reconciling, healing good news of Jesus Christ.

Lord
we give thanks
for the courage and faith
of many Christians
in Angola
during so many years
of difficulty and turmoil.

We pray for true peace in Angola that peace which knows no bitterness no secret desire for revenge no division but only reconciliation and co-operation. Be with your church in Angola that in witness and in service she may be an example to the nation of justice freedom compassion and Christian love.

11-17 MARCH

Prayer for Europe

Change always brings uncertainty and the rapid pace of change in Eastern Europe in recent months has created both hope and apprehension. While we can praise God for the new openness and liberty we need also to pray that this freedom – freedom to speak, to meet, to worship, to travel, to elect governments – may be used wisely and that liberty may not lead to narrow nationalism.

The European Baptist Federation links the work of Baptist churches within Europe. Karl-Heinz Walter has recently succeeded Knud Wümplemann as EBF General Secretary. 'His election to office is important at this critical time in which we are living with the rapid change between East and West and also within Western Europe,' said Peter Barber, EBF President.

The Secretary of the European Baptist Mission, Horst Niesen, resigned as from 28 February. Let us pray for his successor.

18-24 MARCH

Health Work in Zaire (1)

BMS missionaries are working alongside Zairian colleagues in hospitals which are at the centre of large health zones. There is at least one Zairian doctor in each situation. But the work load is enormous and there are not enough medical staff – either BMS or national – to cope with the situation.

'When we look at the staffing levels in all our hospitals, we have to ask if people at home are responding to God's call. There is a great need for medical staff of all types and I believe that God is calling people but they are not responding,' writes Dr Chris Burnett at Yakusu.

For Zairians, overwork can cause not only tiredness but also disillusionment, especially if the hospital is in an isolated rural location. For BMS workers the effect again is weariness and often ill-health. We need to pray for the spiritual and the physical health of health workers.

Edith Dawson and Tim and Mary Reed are recent arrivals at Pimu where the rebuilding of the hospital has been taking place. 'It is more or less completed, but we are still looking for money to complete the nursing school and health zoner offices,' says Dr Adrian Hopkins. Adrian and Sylvia spent some time at Yakusu at the end of last year because Chris Burnett was the only doctor there and he was ill.

25-31 MARCH

Church work in Thailand

The BMS now has three people working in Thailand. Jacqui Wells has been there since the end of 1988. She has completed her Thai language study and is now living near to Chiang Mai in the north of the country. This is giving her the opportunity to learn the Karen tribal language in preparation for her working among the women of that tribe.

Geoff and Christine Bland are part way through their two year language course and equipping themselves for work in the north. 'We've become regulars at a small Thai church in Bangkok. The congregation of 25-30 are mainly young people and we have felt welcomed and at home there. We enjoy the Sunday service, though our general lack of comprehension underlines just how far we still have to go with language progress. The service is followed by a meal together at which people are always eager to talk to us and in that conversation we get by more encouragingly. But the prospect of preaching seems a million years away,' writes Geoff.

1-7 APRIL

China

Events in Central America and Eastern Europe have taken media attention away from China, but let us not forget the Christians of China, the China Christian Council, Bishop Deng and the Amity Christian Foundation in post Tianaman Square China.

'Relying on the guidance of God, we firmly believe that justice will prevail,' the Chinese Christians affirm. And they appeal to us, 'Please pray that we may have strength and wisdom at this difficult time.'

Hanging on a cross head bowed, blood flowing from his side, he gave the total sacrifice this son of God.

His blood flows out still. His suffering with us becomes a red river. Blood mixing with blood the red river flows from Beijing.

8-14 APRIL

Paraná

Avelino Ferreira is now Paraná State Missions Co-ordinator. 'At present there are 28 workers supported by Paraná State Missions, but our target is to have 50 available to attend the opportunities for work within the State. The invitation to do this work was given through Altair Prevedello, Secretary of the State Convention,' Avelino says. 'This will free him to deal with the administrative side and to develop further planning of the work in Paraná.'

There are 150 churches in the state convention and around 17,000 members.

Gerry Myhill, at Nova Londrina, reports that gold fever has taken hold of the area. 'Many men, women and young people have been abondoning their homes and families, also secure jobs, and heading north hoping to grab a share in the promised wealth. They risk health because of malaria and other tropical diseases. Many have been killed or gone missing. Much prayer is needed for the Christian churches and for the people all over Brazil. The country is being destroyed by the lust for quick wealth.'

15-21 APRIL

El Salvador

The civil conflict within El Salvador has been going on now for ten years. During that time, more than 70,000 lives have been lost and tens of thousands more uprooted. Last year the notorious death squads became more active in seeking out those involved in civil rights and humanitarian and trade union activities. In November, the FMLN (Farabundo Marti Front for National Liberation) reacted in an escalation of the conflict. Again churches, Christian organizations, aid agency workers and indeed anyone who was seen to be caring for people affected by the fighting, were singled out by the authorities and accused of being fronts for the guerrillas.

The El Salvador Baptist Association, involved in a caring and peace-making ministry, has not escaped government attention. General Secretary, Carlos Sanchez, the Baptist Seminary at Santa

Ana, David Mee our BMS worker at Sensuntepeque and indeed all pastors and church members need the support of our prayers.

God our Father, today we see our lives and our work and all the confused and suffering world about us in a different light.

We glimpse the eternal things beyond the material. We sing our Easter hymns with joy. We hear the Easter story with faith. We know your living Spirit within us. We worship you with the whole church on earth and in heaven.

Help us to remember in the ordinary and tedious days, the hard and the difficult days, the sorrowing and suffering days, your love and power as we have seen them today.

The Lord is risen indeed!

22-28 APRIL

Health Work in Zaire (2)

Denise Price has only recently arrived at Bolobo where she is to work as nurse in the hospital. The sights and sounds of Africa are still new to her: 'It is a common occurrence to hear wailing and crying outside when someone has suffered the loss of a loved one at the hospital. Perhaps they have had a long way to come to the hospital, or they may have kept hospital as a lost resort, having tried other remedies first. I have seen the witch doctor several times just outside without realising it! She goes about in flowing robes and jangling bells. Your prayers would be valued for the work being carried on here by Dr Lusaisu and Richard Smith, together with all the staff

Writing from Kimpese Carolyn and Steve Green report on the training of medical workers. 'It is exciting to see all the potential available. It is sad to see too that so many gifted people will not be able to get further training unless there is help from overseas. The medical work continues to hold its share of joys and tragedies. The disruption of family life caused by AIDS is a constant problem, demanding time for adequate counselling.'

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MISSIONARY MOVEMENTS

ARRIVALS Miss W Aitchison on 1 December from Tondo, Zaire Rev G Bland on 9 December from Bangkok, Thailand **Miss S Chalmers** on 1 December from Yakusu, Zaire Rev and Mrs A Ferreira on 20 October from Sao Paulo, Brazil Rev and Mrs M Hambleton on 10 December from Kelani, Sri Lanka Rev and Mrs R G S Harvey on 4 November from Brazil Rev D Jackson on 16 November from Realeza, Brazil Mrs S Jackson on 10 December from Realeza, Brazil Mr and Mrs S Little and family on 24 November from Tansen, Nepal Rev and Mrs G McBain on 12 October from Kinshasa, Zaire **Rev David Martin** on 2 December from El Salvador Mr C Outram on 1 December from Upoto, Zaire Rev D Rumbol

DEPARTURES

on 16 November from Lunda, Angola Rev Brian Tucker

on 2 December from El Salvador

Mr S Allford on 23 November to Bolobo, Zaire Rev G Bland

on 15 December to Bangkok, Thailand Miss P Gilbert

on 29 November to Kinshasa, Zaire Miss S Headlam

on 19 October to Chandraghona, Bangladesh Rev David Martin

on 27 November to El Salvador Mrs R Mellor

on 5 October to Mushie, Zaire Miss K Norris

on 31 October to Kathmandu, Nepal Rev D Rumbol on 12 October to Kinshasa, Zaire

Rev Brian Tucker on 27 November to El Salvador

BIRTHS

Martin Christopher was born to Alan and Ruth Wood on 9 November. He weighed 6lbs 3ozs Keith Cumming A baby boy, was born to Chris and Mairi

Burnett on 2 December.
He weighed 7lbs 3 ozs

Please note that Miss M Philipott returned to UK on 29 September and not on 6 October as previously stated

ACKNOWLEDGEMENTS

LEGACIES

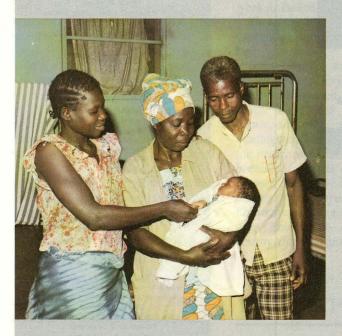
LEGACIES	
Mrs Mary Ann Soutar	18.75
Reuben Smith	3,000.00
Miss Phyllis Harrington	150.00
Miss Margaret Carter	3,813.32
Mrs Nellie Cross	100.00
Mrs V M Crooker	900.00
Mrs Gladys Bullock	3,500.00
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KENDA MALAMU

'Go Well' in Zaire



A new BMS slide/tape presentation (cat \$164) giving an overview of Baptist work in Zaire and touching on various issues which form material for discussion.

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BMS Prayer Guide

1990

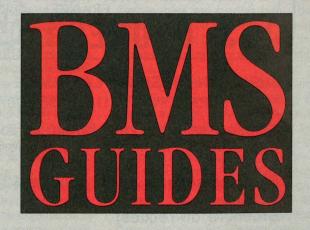
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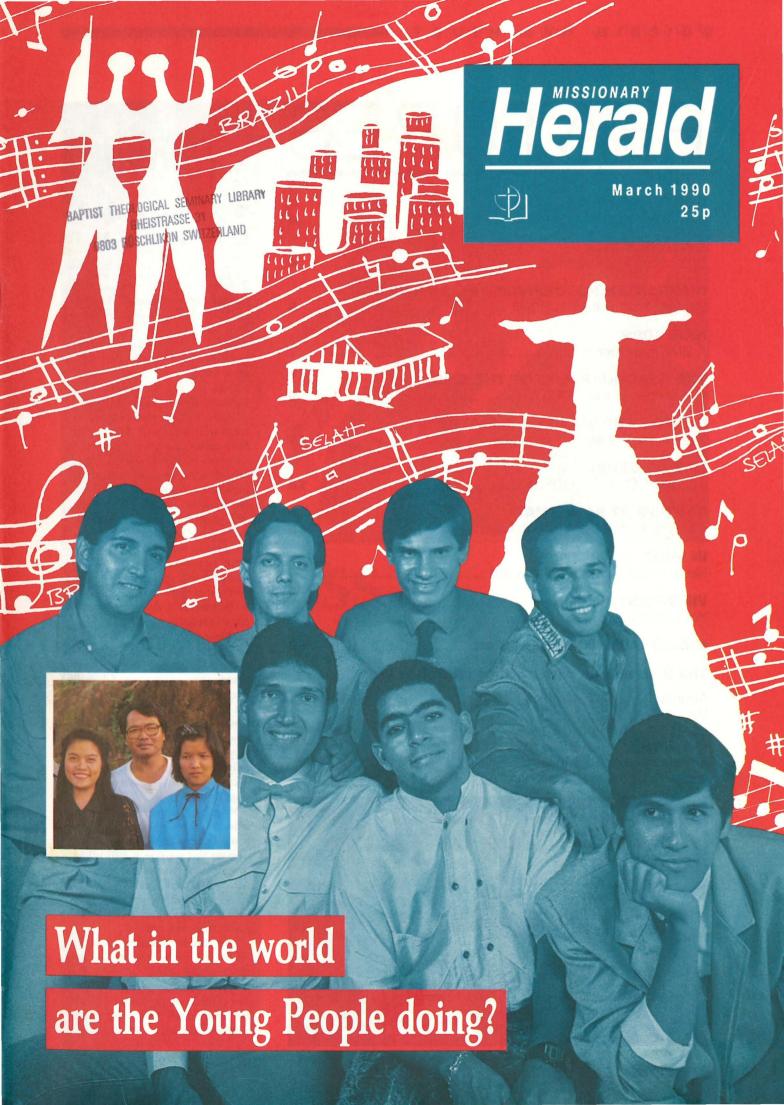
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Prayers for BMS partner churches





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MISSIONARY HERALD

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Herald

EDITORIAL COMMENT

I shall never be the same again.' I thought I knew all about BMS work — until I took my sabbatical overseas.' It opened my eyes.' I now have a deeper understanding of the needs in Africa.' I knew they did a good job but now I have a greater respect for our missionaries.' It shattered all my preconceptions.'

A few of the comments made by those who have been able to visit BMS partner churches. There is no substitute for first-hand experience. Ministers, encouraged and helped by the BMS, who take their sabbatical overseas; and young people, who go on a summer working holiday, claim to be changed into enthusiasts for world mission by their encounter with Christians who work, worship and witness in a different culture.

Unfortunately, most of us have to rely on the written word or catch the 'enthusiasm' of others. It says a great deal about their communicating abilities that the BMS continues to receive widespread support for its work from the Baptist constituency in Great Britain. However, Christians from overseas now regularly visit Britain. What do they make of us? How enthusiastically do they return home? Are they encouraged or disheartened by what they see or learn?

Much will depend on our attitudes. We have become so used to being those who send, who give, who go that we find it difficult to receive. We, who expect churches in Africa, Asia and Latin America to accept our missionary pastors, hold back if it means allowing an African pastor to minister to us.

The new and exciting ways in which the world church is discovering God at work; in which the gospel is transforming lives in the Two-Thirds world should shatter our traditional image of world mission. Let's not be left behind.



DON'T MISS OUT!

More and more there is a multidirectional movement in mission and, it seems, young people are in the forefront. Parties of young people from this country visited some of our BMS partner countries last year, and more visits are planned for 1990.

HESE VISITS are more than mere holidays, and more than opportunities to have a good time. They are points of meeting, of learning and of growth. There is no substitute for sharing the life of Christians overseas, for being with them as they worship and witness in their different but very real circumstances.

It is a very salutary experience also to discover that others can pray differently, sing different songs, worship in an unusual way, approach mission from another direction and yet be as Christian (and Baptist!) as we are, if not more so.

It is a shock too, sometimes, to realise that we have no monopoly on the faith and that we haven't all the answers — not even most of them.

So visits overseas are learning experiences as we shall see from some of the articles which follow. But such

experiences are not restricted to the few who are able to take part in the overseas experience opportunities provided by the BMS. Christians from our partner churches come to Britain to study in our colleges and to make fellowship visits to British churches. How do we greet them? How do we welcome them? Are we taking advantage of their presence with us to learn?

In April and May we shall be playing host to two groups of young people — one from India and the other from Brazil. They will be travelling throughout Britain, singing their songs 'in a strange land'. However, their message will not be strange, it will be about the faith we have been sharing with them for many years. But that message will come across with a freshness and a new vitality as they give their testimony in music and word. Don't miss out on what could be a point a Christian growth for us all.

A double bill

The story of what God has done in less than 100 years in Mizoram, formerly the Lushai Hills, can only be described as a miracle.

ISSION HAS TWO important aspects — giving and receiving: sending men and women from this country to share as partners with the overseas churches with which we co-operate and receiving help and encouragement from those churches for our work in this country. During April and May we shall be receiving visits from two musical groups which illustrate this double sided nature of mission.

From 1 April to 21 May, we shall be welcoming a party of 21 men and women from the **Mizoram Baptist Choir.**

The story of what God has done in less than 100 years in Mizoram, formerly the Lushai Hills, can only be described as a miracle. When the first missionaries, **Lorrain and Savidge**, ventured into that part of North East India, they went into the midst of a group of warring, head-hunting aboriginal tribes. Yet within a very short time, through the efforts of BMS personnel in the south and Welsh Presbyterians in the north, virtually the whole of the population of the region was won for Christ.

Today, over 90 per cent of the State of Mizoram is, nominally at least, Christian and the church there sees itself as a light to its own nation of India and further afield into the rest of Asia.

The visit of the choir to Britain is their way of thanking us for taking the gospel to them, and of maintaining the links between the Church of Mizoram and ourselves.

The party will total 21, including 16 singers, two conductors and three leaders/speakers. Their programme will consist of popular hymns and choruses in Mizo, Hindi and English; cultural dances, dramas and mimes; costume parade and personal testimony.



MIZORAM CONCERT TOUR

APRIL

- 20 Leave Dhaka
- 21 Arrive London Heathrow. To Worthing for acclimatisation etc. Hospitality to be at Broadwater Baptist Church

Sun

- 22 Launch tour -
 - Worthing am Christ Church pm West Worthing
- 23 Godalming Baptist Church
- 24 **Southampton** Eastleigh Baptist Church
- 25 Torquay Upton Vale Baptist Church
- 26 Plymouth Catherine Street Baptist Church
- 27 Bristol Horfield Baptist Church
- 28 Cardiff Tredegarville Baptist Church



- 29 Newport Duckpool Road BaptistChurch7.45 pm District Rally
- 30 Reading Wycliffe Baptist Church

MAY

- 1 Assembly London
- 2 Assembly London
- 3 High Wycombe Union Baptist Church
- 4 Norwich Dereham Road Baptist Church
- 5 Peterborough, Park Road Baptist Church

Sun

- 6 am Peterborough
- 6 8 pm Nottingham West Bridgford District Rally

Bank H

- 7 Central Area Rally, Northampton King's Park
- 8 Rhyl Sussex Street
- 9 Day Off
- 10 Bala Rally
- 11 Poynton Baptist Church, Cheshire
- 12 Bradford, Westgate Baptist Church

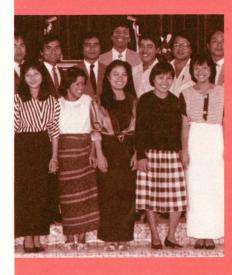
Sun

- 13 pm Newcastle, Westgate Road Baptist Church
- 14 Dunfermline Baptist Church
- 15 Ayr Baptist Church
- 16 Travel to Birmingham
- 17 Birmingham, Cannon Street Baptist Church
- 18 London, Ramsden Road. Balham
- 19 London, Harrow College Road

Sun

- 20 Essex am Chelmsford Victoria Road South pm Romford Main Road
- 21 To Heathrow for return flight

Contact your area representative for times of Concerts.





Then on 27 April, we expect to welcome a musical group Selah from Mato Grosso, in Brazil. They will also be staying in Britain until 21 May and will be visiting centres throughout the country.

They too, indirectly at least, are the fruits of missionary work in Brazil, but their purpose in coming to Britain is rather different. They are coming to help us in the evangelisation of our land for Christ.

Selah is based in Campo Grande, the capital of Mato Grosso do Sul. They devote their musical gifts to the presentation of the challenge of the gospel to Jesus in an idiom with which the young people of whatever nation will readily identify and yet which leaves no doubts about the claim of Jesus on their lives, as their only Saviour and Lord. As one of their songs says:

There are many ways by which you may walk;

There are many stairs which you can climb on your knees:

but I am not following you for I prefer to follow Jesus:

For without even seeing him faith leads me to him:

There are many images at which you may look:

There are many statues with which you may plead:

But I guarantee that they are not going to hear you:

The only person who knows everything is the one and only God:

Who is Lord of all, the only person who is



He is over everyone and everything:

He is the only one who is going to hear your prayer:

Our destinies are not going to be the same: If you don't seek Jesus now:

The door is open, but is going to close:

You don't need to be frightened, you simply have to trust:

For even without seeking him, faith leads you to him:

Images don't save; promises don't save; The one who saves is Jesus the Lord: The one who saves is Jesus the Lord.

BRAZIL CONCERT TOUR

APRIL

- 27 ? Arrive go to Histon Cambs
- 28 **Cambridge** Histon Baptist Church Sun
 - 29 am St Andrews Street, Cambridge
 - 29 pm **Rushden**, Northants, Highfield Baptist Church
- 30 Luton 8 pm Central Baptist Church

MAY

- 1 Assembly London
- 2 Assembly London
- 3 Hill Park Baptist Church, Haverfordwest
- 4 Swansea Mount Pleasant Baptist Church
- 5 Gloucester Venue to be arranged

Sun

- 6 am Birmingham
- 6 pm Stafford Rising Brook Baptist Church

Bank H

- 7 Lymm, Cheshire
- 8 Ilkley Baptist Church
- 9 Scotland Stirling Baptist Church
- 10 Scotland Morningside Baptist Church, Edinburgh
- 11 7.30 pm Leicester Central Baptist Church
- 12 London Trinity Baptist Church, Bexleyheath

Sun

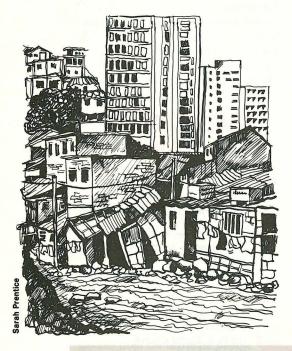
- 13 London am
 - 6.30 pm **Southall** Baptist Church and 8.00 pm District Rally
- 14 Free or Watford
- 15 Canterbury St George's Place Baptist Church
- 16 Crofton, Orpington
- 17 Bournemouth District New Milton
- 18 Bath Manvers Street Baptist Church
- 19 Weston-super-Mare Milton Baptist Church

Sun

- 20 **Swindon** Upper Stratton Baptist Church pm and District Rally
- 21 ?Return to Brazil or on 22nd

Contact your area representative for times of Concerts.

Disheartening, Depressing but a Privilege



During the summer of 1989 **Karen Mckee** went on a BMS holiday with a group of young Baptists from Britain.

of our time in the huge, polluted, industrial city of Sao Paulo; a place where there is a wide difference in the standard of living between the rich and the poor. While we were there, we helped with the services at Ferreira Baptist Church, with their church

Dearest John

We have been in Brazil for three weeks now. We're having a fantastic time. All the Brazilians have been so kind and friendly to us, especially Elaine. The families we're living with have been really good to us.

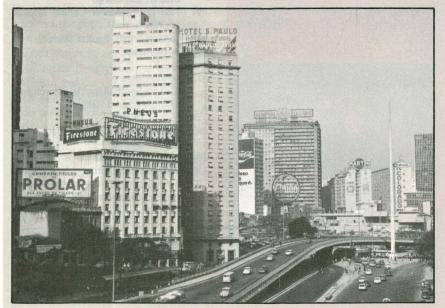
Amongst the many things we've done, we've been to the cinema, went to a charrusco (barbecue) with the young people from the church.

We've also helped with the

construction work at the church. The food has been very tasty. We love the variety of fresh fruit juices. It was very cold when we arrived, but it has warmed up over the last few days. We're leaving Sao Paulo 23rd, fly to Iguaçu, then on to Rio for our last few days.

Love,

Denise, Ann, Rosalind, Karen, Anne, Mark, Ruth



building programme and in their holiday Bible school — an annual event for the children of the church.

Being a teacher I was particularly interested to see how some of the Brazilian children were educated. From what I could gather it appears that the education system for deprived children is terrible. In Brazil a good education is something that has to be paid for.

While we were in Sao Paulo we visited a state run rehabilitation centre for 1,500 young juveniles. It was a disheartening experience to see children in such a depressing situation especially when the only religious instruction they received was from a group of volunteers who came to the centre at weekends.

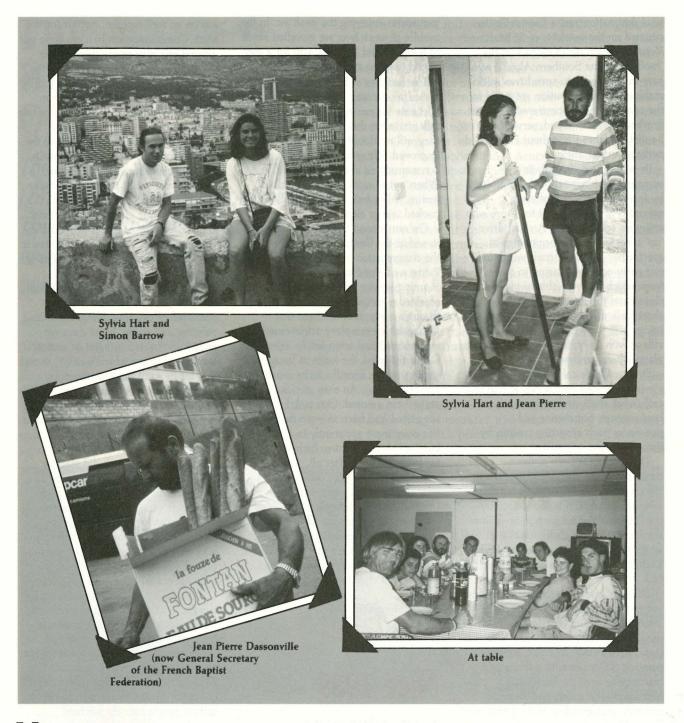
It was therefore an encouraging contrast to look round a Baptist school/ orphanage. Here children from the ages of three and a half to 15 were catered for. Each child was given a Bible when they arrived and the Baptist college of Sao Paulo sent a supply of books to the rooms, prep rooms, tidy dormitories!, a main hall, a medical room, a dining room, a lounge with TV and a playground.

Although some things could have been improved with greater financial support there was a basic family atmosphere and warmth in the home which was reflected in the children's attitude to each other and the staff.

We also visited a nearby **favela** (shanty town) where a missionary family from the church takes a Sunday school class each week. There were more than 4,000 people in that *favela* alone and Ferreira was the only church working with some of the children in it.

While I was watching this Sunday school group of 20 children, learning from the Bible, surrounded by a community of very poor people including some drunkards, murderers, prostitutes and drug pushers I realised how privileged children in this country are and, more importantly, how vital missionary work is in poverty stricken areas of the world.

May God bless and give strength to all those who are working to help such unfortunate people.



Nice 1989

FORTNIGHT in the south of France' they promised me.
'Only a matter of weeks after your final university exams,' they urged

'Think of the sun, the sea, the mountains' they said; 'the swimming, snorkelling, and walking; the French cuisine, croissant and coffee, paté and cheese, steak and chips; the marvellous opportunities to make new friends, British and French; and of course an occasion to be involved in God's work

in others' lives and another land.' How could I refuse?

This was my fourth summer school. I had previously helped in the running of Penzance 86 and 87 and the Narrowboats holiday in 89. The Penzance holidays had gathered together a large number of people from many parts of the country and several from the continent for two weeks of noise and laughter (and a few tears), friendships and food in plenty, mornings spent in reflection and discussion, afternoons either on the beach, in town or engaged in individual or team sports, evenings of cabarets,

games and videos, 'raids' (organised stunts planned and executed largely by scholers at the expense of staff), and last but not least the wit and wiles of **Johnnie Hall** whose imagination, creativity and lively personality have been a hallmark of many a summer school over the years.

Nice 89 was a very different experience. Five of us travelled from Britain to Nice where we joined up with Pastor Jean-Pierre Dassonville, then in pastoral charge of the only Baptist congregation in this, one of the Mediterranean's most popular tourist resorts, and three young Parisians. Our

final destination was a Baptist Centre situated on the outskirts of St Martin Vesubie, 60 km north of Nice in the 'foothills' of the Southern Alps. It was here that we were to spend two weeks making what contribution we could to the completion of a centre which when finished will, it is hoped, serve the Baptist churches throughout France and perhaps further afield.

Its setting is delightful, its surroundings, inspirational. Shrouded by forest mountains it offers a magnificent environment for those who enjoy an active retreat. A short drive 'up' takes you to the beginnings of spectacular mountain trails which led our party on one occasion to a site from which we were able to view at close hand the border with Italy. A short walk down, from the Centre, brings you to St Martin itself, a quaint village with its typically French 'market place' where gentlemen play 'boules'; with its roadside cafés where news and views are shared over a cup of rich real café (what else!), and with its boulangeries, boucheries and patisseries each attracting custom by their distinctive aromas.

The centre has been under construction for a number of years. It stands alongside the original building, a Nissan hut, given to the church by the French army, which had no further use for it. The hut is still functional and while we were there was our makeshift kitchen, dining room and table-tennis hall.

The task given us was to concentrate our energies on the 'finer aspects' of interior decorating. The foundational work had already been done. With Jean-Pierre as our 'foreman' we set-to, painting walls, cementing floors and rearranging ceilings; we tiled bathrooms and toilets and shifted furniture redistributing beds, tables and chairs. We worked well together making the most of our variety: of culture, personality, language and humour. We certainly enjoyed ourselves a great deal. We were liberal with our work breaks. We needed to be.

Not only was the work demanding and often messy but . . . this was the south of France and hadn't we also come all this way to get a tan?!

Jean-Pierre was a sympathetic task master not unaware of longer 'ly-ins' and shorter working days as time progressed. He granted us several 'holidays'. Towards the end of week one we took a day out to picnic in the

mountains enjoying the fresh air. In the middle of week two, we travelled south to Monaco and Monte Carlo for a day of sight seeing and swimming.

The facilities at the Centre for the period of our stay were basic; but quite adequate for our needs. By the time folk arrive for this summer's camp, they will no doubt have been greatly improved. We were comfortable, well accommodated and certainly well fed. When not at work, we played table tennis, volley ball, chatted, read, cooked, ate or slept.

On our second Sunday we were joined at the Centre by a group from the congregation in Nice. With Jean-Pierre we helped to put together a morning service which was well received — despite my insistence through my sermon address that Nehemiah's exemplary achievement was not as I had intended to 'rebuild', but to rebaptise the walls of Jerusalem (confusing the friendly verbs rebatir and rebaptiser). An easy mistake to make I am assured. Our task I suggested had been in a similar vein. We were there apparently to help baptise this new centre. Perhaps not so far from the truth after all.

Though this holiday lacked the consistent biblical input so much a part of other summer schools, it provided useful opportunities for Christian friendship across frontiers of language and culture which are the 'hall mark' of the growing partnership of the BMS with baptist churches in France.

Simon Houghton

Nice 1989

GUESS I HAVE TO WRITE about what happens when five people who have never met before get on an aeroplane to go to Nice and spend two weeks working on things they have never done before. On top of that working with some French young people who do not speak too much English.

To be honest I was pretty scared when Mum and Dad left me at Gatwick. I didn't really know where I was going, what I would be doing and certain only in the knowledge that my French was close to non-existent. But the thing that I will never forget about the whole trip was the way that we all

got on so well together right from the start. Communication barriers were got around one way or another and we certainly did a lot of laughing. Simon, our leader, was really great and luckily speaks fluent French — without him perhaps we would have had one or two problems.

From the moment we landed all the people from the Nice Baptist Church, and especially their minister Jean-Pierre, went out of their way to make us feel at home. They had been anticipating our arrival for sometime and we felt almost like royalty as they all wanted us to meet them and stay in their homes. They kept thanking us for coming and for the work we did.

The work went on in the mountains, some 60 km away from Nice and consisted of cleaning, tiling, cementing, painting and so on. Most days we ended up covered in paint or cement from hand to toe which was OK except that for most of the time the only working shower was in a wood shed outside, with slugs for company! On my first working day I tiled a wall and was so impressed with myself I took photos of it.

The novelty of work did start to wear off towards the end but we compensated by playing more and more volleyball and holding tabletennis competitions. Despite Jean-Pierre's efforts, breakfast started to get later and later although we blamed it on being kept awake by mice in the ceiling! And with the trips to Monte Carlo, visiting perfume factories and clear blue skies, trekking through the mountains and swimming-pool side barbeques we somehow survived!!

Cooking the meals was always quite an event which we took in turns, although we had to overcome a degree of French Male Chauvanism to get certain people into the kitchen! Everything that came out tasting slightly weird was deemed 'English', but breakfast was always 'French' with bowls of coffee and loads of French bread (which apparently must be dipped into the coffee).

Our last night happened to be 14 July and so we sat on Nice beach late at night and watched an expensive firework display. When we said our goodbyes the following day I think we all felt we were saying goodbye to some really close friends, almost brothers and sisters!

Sylvia Hart

THE HEADQUARTERS OF THE BMS

The BMS has just moved out of London to Didcot in Oxfordshire. This is only the latest of several headquarters as Claud Turner points out . . .

IN A BOOK, PUBLISHED IN 1885 entitled *The Homes of the Baptist Missionary Society from Kettering to Castle Street*, Charles Kirkland took less than 15 pages to describe the various headquarters of the Society. The remaining 80 were merely biographical, the reader being given thumbnail sketches of 21 famous people – two treasurers, three secretaries and 16 missionaries – connected with the early years of the BMS story. People are more important than

places. Heroism and obedient service for the Kingdom are of greater import than buildings. Nevertheless, places have their significance as the Bible clearly shows and in the story of the BMS this is also true.

In a back parlour in Widow Wallis's house in Kettering on Tuesday, 2 October 1792, the Baptist Missionary Society was born and for many years Kettering remained its chief, though not the only, seat of the Mission. Until 1820, Committee meetings were held at many places, including Guilsborough, Arnesby, Long Buckby, Northampton, Clipston and Salisbury as well as Kettering. General Committee Meetings were held at Birmingham, Bristol, Cambridge, Oxford, Reading and Northampton. So great was the Provincial representation on the committees that for almost three decades neither treasurer nor secretaries were resident in London.

Andrew Fuller, the first Secretary of the Society until his death in 1815, had no faith in London management and opposed it to the last. Dr John Ryland, who followed Fuller as secretary, shared his predecessor's feelings and on one occasion said, 'I tremble for the ark of the Mission when it shall be transported to London and fall into the hands of mere counting-house men.'

Until 1812, when three London ministers were added, the only Londoner on the Committee was Mr William Burls, who became a joint treasurer in 1819. However, it was not long after Fuller's death that the Society moved to London. The Committee had been meeting occasionally in London in such places as the New London Tavern, Mr Burls' house and Dr Rippon's vestry. It is also thought that



they met at the King's Head, Cheapside, which apparently was a common resort for all Societies.

At the General Meeting, held on Thursday, 7 October 1819 at Cambridge it was resolved that the Central Committee should meet on 13 October at 15 Wood Street, London. At that meeting it was decided that 'it was absolutely necessary for the proper management of the affairs of the Society that Mr Dyer, the Secretary, removes to London or its vicinity as soon as convenient'.

The next day, when the meeting was continued, the committee decided to rent the rooms at Wood Street for £60 per year. They agreed that other societies – like the Baptist Irish Society, the Baptist Fund, Baptist Magazine, Baptist Itinerant Society and the Stepney Institution – could also use the rooms on payment of an appropriate rent.

These premises, however, proved to be of no permanence and at the meeting of the Central Committee on 26 June 1820, it having been reported that the rent was to be increased to 80 guineas per annum, it was resolved that as the rooms were not altogether suitable for the use of the Mission, they be vacated at Michaelmas.

Premises were then obtained at 9 Wardrobe Place, Doctors' Commons. Here the Society stayed for three years, until it became the tenant of the Particular Baptist Fund at Fen Court, Fenchurch Street at £70 per annum.



This was described as a partially sunless and depressing building, a 'gloomy abode', yet nevertheless it remained for 20 years the home of the Mission. The work was by now growing fast, the missionary staff had increased, the income had nearly doubled from £12,000 in 1822 to £22,000 in 1842 and the first Jubilee of the Mission had been celebrated at Kettering. There was an urgent need for larger premises. A plot of freehold land was purchased on the site of a new thoroughfare called Moorgate Street and an imposing building was built at a cost of £10,300 and opened in 1842. Here the Society stayed until 1865 when again the need for more room was acutely felt. City property was at that time fetching fabulous sums and the premises in Moorgate were sold for £19,500. This sum proved more than sufficient for the new Mission House eventually erected. In the interval of nearly five years, inadequate premises were occupied in John Street, Bedford Row, until the new House in Castle Street was opened and dedicated in April 1870. Castle Strreet was later re-named Furnival Street and No 19 remained the

Headquarters of the Society for 74 years.

What changes were experienced in those years: World War One, the world economic depression of the 1930's, the beginning of the closing together of East and West and North and South in terms of distance, and then World War Two. At the beginning of the latter hostilities in September 1939, the Mission House staff evacuated to High Wycombe but returned after about four months when the expected aerial attack on London had not materialised. However, the Battle of Britain commenced during the following summer and on the night of 9-10 September 1940 the Mission House was bombed; the nearby temporary accommodation afterwards found was also attacked on 24-25 September. The work was dislocated, correspondence hindered, and many records were lost. A few rooms were still usable at Furnival Street and a skeleton staff remained. Others were transferred to 'Sunnylands', The 'Headlands', Kettering. Furnival Street was again damaged by enemy action and in 1944 it was pronounced unsafe for occupation and was evacuated. Providentially the Society had already been negotiating for a property consisting of two houses near to Baker Street and almost on the day of the second bombing of Furnival Street the offer to purchase this property was accepted and 93-95 Gloucester Place became the new, albeit, as was made quite clear at the time, only a temporary home. It was recognised that this property was not thoroughly suitable to the Society's requirements, and it was borne in mind that money had been given to the Ter-Jubilee Fund in 1942-43 for a new home for the Society which, even then, had been proposed. Later No 97 Gloucester Place was acquired followed by No 60 opposite. The latter was subsequently disposed of leaving 93-97 as the Society's headquarters.

Now the move out of London has taken place and the Society together with the Baptist Union of Great Britain has moved into Baptist House, 129 Broadway, Didcot.

Such is the story all too briefly told of the many homes of the Society; how much more could be added bearing in mind that in these buildings policies have been shaped, decisions great and small taken by men and women dedicated to the task of carrying out the Lord's uncancelled commission. The work of the BMS is far from finished, many opportunities present themselves in







Burton and Ward of Sumatra

Carey served in India throughout his missionary career, but his influence spread much further east. Here **Stanley Mudd** explains how news of Carey and his achievements inspired others to work in Indonesia. partnership with overseas churches for extending the Kingdom of God and proclaiming the unsearchable riches of Christ by word and by deed.

The challenge of this present hour demands men and women as consecrated and obedient as the honoured servants of the past; Committees, whether they meet in Didcot or elsewhere will be called upon to make momentous decisions in the power of the Holy Spirit. The whole great enterprises of the Kingdom goes on.

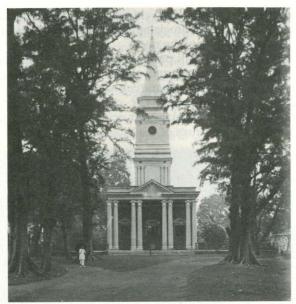


page 9: Mission House, Kettering page 10: Furnival Street top left: Furnival Street office staff bottom left: Baptist House, Didcot above: Gloucester Place

'BENCOOLEN' (or 'Bangkahulu' as Indonesians call it) is on the south west facing coast of Sumatra, some 300 miles from Batavia (now Jakarta). The East India Company of London had been there since 1685 and it had had, in the early eighteenth century, a Baptist Governor, but it was Raffles (now Sir Stamford Raffles) who, when he arrived in 1818, implored the help of the Baptist missionaries from either London or Serampore or both.

His own first impressions were not happy. 'This is, without exception, the most wretched place I ever beheld... the roads are impassable, the highways over-run with rank grass, the Government House a den of ravenous dogs and polecats.'

Raffles asked for a printing press and encouraged belief that there would be opportunities for translating and printing the Bible in the languages of the islands. Carey was anxious that one of the younger missionaries should go there and it was **Nathaniel Ward** – William Ward's nephew – who answered the call. He had come to India at the age of 15 after the death of his father, became appren-



Danish Church, Serampore

ticed to his uncle, was baptised in what is now the Carey Church in Lalbazar and was on his way to Sumatra by the end of 1818, to be joined before long by two missionaries from London — **Richard Burton and Charles Evans.** They had been instructed carefully by the Society along the following lines:

'To be useful to the Sumatrans you must avoid all airs of conscious superiority, express no disgust at what may appear strange or uncouth in their manners, conciliation and kind familiarity such, in fact, as shall impress them with a conviction that you are really seeking their good. Use no harsh language either with reference to the person, character or writings of Mahomed or the notions and practices of heathen superstition, but attempt gradually to awaken a concern after superior information and then communicate that information as they are able to bear it. Remember especially the fact that the great Engine which God has employed in the conversion of the heathen is the declaration of His love as displayed in the Cross of Christ.'

The two London missionaries arrived in Bencoolen in June 1820 and a delighted Sir Stamford Raffles wrote of them, 'they are scholars and gentlemen and their wives are well calculated to aid their endeavours'. Burton went north towards Batak country, and Evans further up the coast to Padang, but Ward was soon afterwards joined by William Robinson arriving from Java with his wife and family.

Their efforts at evangelism were not immediately very fruitful, but there was plenty to occupy them in the establishment of schools and (particularly for Ward) in the printing and publishing of books and tracts. Ward was secretary of the local Bible Society and planned a Javanese translation in addition to that in Malay.

Raffles had suggested to Burton that he attempt to evangelise the Batak people in the north of Sumatra and he set about learning their language – related to, but distinct from, Malay. They were cannibals and, it was said, ate their prisoners alive. Burton's first journey was made in an 18 foot open boat off a dangerous coast, wind and rain adding to their discomfort. He and his wife, Mary, settled at Sibolga on the coast, some 500 miles north of Bencoolen and only about 100 miles as the crow flies

from the 800 square miles Lake Toba – the rugged and forested mountains. There had been a previous expedition by two Englishmen 50 years before but, apart from a confirmation of cannibalism in the area, the expedition had provided little information.

In 1824, Ward joined Burton and they set out to cross

'I performed the journey on foot,' wrote Ward, 'chiefly without shoes and stockings, in Malay dress and straw hat. The first two days were extremely fatiguing... but by the third I became so far practised as to take the lead of the party. On the fifth day we emerged into a country so beautiful and cultivated and a population so dense as filled us with astonishment. We remained some time visiting the villages... and reading to the people some of Burton's tracts and explaining the object of the mission and were uniformly treated with attention and respect... Burton had, unfortunately, an attack of dysentery which prevented our going further... we have since received letters from the king, residing on the borders of the lake, inviting us to return and visit him.'

The journey had been fatiguing and dangerous but the two missionaries brought back important information about the people and the country. If Baptist missionaries had been able to stay in north Sumatra, much good work might have been done, but it was decided by the British and Dutch governments that Sumatra should be exchanged for Chinsura in India and Burton, his wife, Mary, and a group of orphan girls were compelled to leave. They sailed for Calcutta on a boat so leaky that pumps were in use the whole of the voyage.

Burton had translated the Gospel of John into Batak and had started an English-Batak dictionary. He began to work as a missionary in Bengal but died prematurely in 1828. Missionaries from the Netherlands began work again among the Bataks, but progress was very slow and the lives of missionaries often in danger but, by the beginning of the nineteenth century, a strong, independent, self-supporting church had established which grows to this day.

When the Dutch took over the colony, most Europeans left Bencoolen, property declined in value and the Dutch authorities favoured Islam rather than Christianity. Ward found it difficult to continue printing because of a shortage of paper and in 1826 gave up his responsibilities in the Nature School Institution where he had had some success, and he moved to Padang, now considered to be the capital of the country. The BMS committee in London had decided to close the Sumatra Mission as evangelistic and other work were proving impossible. Ward, however, begged to remain and lived on in Padang for another 25 years. He supported himself, studied Malay, and printed John, Genesis and a Harmony of the Gospels in that language, but other attempts at printing and his agricultural ventures proved unsuccessful and his appeals to the Society proved in vain. How much longer he continued to live in Sumatra and where and when he died, we do not know.

But the work among the Batak people in Sumatra, carried on principally by the Rhenish Missionary Society, went from strength to strength. In 1871 there were approximately 1,200 Christian Bataks. By 1911 there were 100,000 and, by 1938, 380,000 members of a completely self-supporting church – about a third of the Batak people.

Life as Usual

Last year the Church in China spoke out in support of democracy and deplored what happened to the students in the massacre of Tianamon Square. How has this affected the work and witness of the Church?

THE GOVERNMENT HAS reaffirmed its policy of religious freedom, according to Bishop K H Ting. He says that church life and work has been going on more or less as usual.

'I did fear some adverse affects on the church, but this has not happened. I think this shows there is now a better understanding of the principle of religious freedom. But I hope that anti-China infiltration from abroad will stop so that our churches can continue to enjoy the understanding and goodwill of the people.'

There has been some talk of winding up the 'Three Self' organisations in China, but Bishop Ting has denied this. The 'Three Self' movement is concerned for the church in China to be self-governing, self-supporting and self-propagating. These principles have more or less been achieved.

'No matter how good the Three Self principle is the important thing is not to display it as an exhibition piece, but to apply it,' said Bishop Ting.

'Chinese Christians want to see that our church is governed well, is supported well and does the work of Christian propagation well. Our feeling is close to that of Israel for the welfare of Jerusalem as shown in the Psalms.

We like the Three Self organisations to specialise themselves in working closely with government and secular organisations for the better implementation of the policy of religious freedom; to help Christians to be more politically conscious and abide in the right way to Three Self principle; to encourage Christians to serve the people in building up our national culture, both materially and spiritually; and to serve society and serve the church.

'Local churches and Christian councils on all levels should surely do these things, but we see the Three Self organisations as helping to work with the churches and Christian councils more effectively.'

Asked about Bibles, Bishop Ting

said that they were still being published.

Bibles are being printed in various kinds. There are Bibles in simplified Chinese characters as well as in the traditional script. There are Bibles using Shangti as well as Shen as the name for God. We are producing reference Bibles as well as New Testaments with Psalms and Bibles in languages of more and more minority nationalities.'

Why was the China Christian Council not represented at the Lausanne II missionary conference in Manila? Was it connected with what happened on 4 June?

No. The China Christian Council produced a public statement as early as 18 May which objected to Lausanne II's interference in Chinese national affairs and its divisive approach to the question of Chinese participation.'

Bishop Ting spoke about the attacks on the Chinese church by some overseas groups.

There is a good amount of religious freedom and the amount is increasing. For the good of the church and its witness to Christ, we do not approve of confrontation as our principle in our relation to the state. There is space for negotiation and dialogue and criticism. We feel that such attacks from the outside show a singular lack of Christian charity.

'We know about attacks. We were severely attacked during the Cultural Revolution. Then we could not understand why God allowed these unjust attacks. But we now see clearly all the attacks that the Christians' sufferings were preparations for a



stronger witness. That we suffered at the hands of the "Gang of Four" enhanced our credentials before our people. They are readier today to hear what testimony we Christians are bearing.

'Today we leave attacks against us from overseas unanswered because we have more important things to do. An old Chinese proverb says, "Correct yourself if your critic is right; stick to your way and work harder if he (or she) is unjust.'

Bishop Ting also spoke of the work of the Amity Foundation.

'Our work in health, social welfare and rural development is expanding. We feel that the Amity Foundation remains an effective way for Christians from overseas to be involved in China.'



B O O K REVIEWS

'With Christ in the Wilderness'
Derek Worlock and David Sheppard

Published by the Bible Reading Fellowship, 25 Buckingham Palace Road, London SW1W 0PP

FOR THOSE WHO ARE STILL looking for a Lent book this is well worth considering. True it is written from an Anglican and Roman Catholic background and some Baptists may find this difficult to take. But Derek Worlock, Roman Catholic Archbishop of Liverpool, and David Sheppard, Liverpool's Anglican Bishop, have done a good job of expounding Bible passages and relating them to life today. There are many illustrations arising from the pastoral experience of the two authors and anyone using this book to travel through Lent will see many signposts pointing the way to Christian living and action.

This book takes the reader day by day through Lent. These are ideas for group discussion, personal reflection and suggestions for prayer.

The 160 pages are good value at

World Mission Training Day

Saturday 3 March for Ministers, missionary secretaries etc Stuart Road Baptist Church Liverpool 10.30 am – 3.30 pm Saturday 21 April BMS NORTH ROADSHOW Tarporley, Cheshire 10.30 am – 3 pm Tuesday, Wednesday and Thursday 8, 9, 10 May BMS NORTH ROADSHOW on Tyneside

Details:

Northern Area Representative The Revd Roy Turvey 22 Netheroyd Hill Road Huddersfield HD2 2LP Telephone: 0484 546549

SOUTH WESTERN AREA MISSIONARY CONFERENCE

'The Global Mission'

Saturday 25 April 10 am - 4.30 pm

at

Taunton Baptist Church, Silver Street

featuring

Rev John Passmore, BMS YP Secretary
Dr Suzanne Roberts, from Bangladesh
Rev Peter Amies, BMS Western Area Representative
Rev Lewis Misselbrook, Vice President, Western Association
Rev Roger Hayden, General Superintendent, Western Area

Details from Peter Amies, 0272 875563

or

Miss Pauline Trouson, 02974 2583

Baptism at Rangamati

'A day to remember,' says Sue Headlam

BOUT 30 MILES NORTH of Chandraghona, in the Chittagong Hill Tracts of Bangladesh, lies Rangamati on the edge of a large man-made lake. On 17 December, a group of Christians gathered at the lake-side for a baptismal service.

First of all, a worship service, conducted by the Rev James Roy the pastoral superintendent, was held in the small Baptist church on the Baptist compound.

Then the candidates went down to Rangamati lake to be baptised. Twenty-four tribal young people, from the Chakma and the Marma tribes, were baptised that day by the Rev James Roy and the Rev T K Sarker the hospital chaplain at Chandraghona.

After the baptismal service, everyone returned to the church for an act of thanksgiving when the young people were received into church membership.

It was a day to remember, a day when 24 young people were added to the Christian church in Bangladesh. □

The Baptist Missionary Society is looking for a

MEDICAL SECRETARY

A full-time nurse/secretary with overseas missionary experience is required for the Medical Department of the Baptist Missionary Society. This position includes a wide range of duties, and, together with the Medical Officer, is primarily concerned with the health care of missionaries and their children. The work also includes link-up between home and abroad for hospital supplies and professional organisations. Much of the work is secretarial and therefore good typing and office skills are essential.

Applications including full CV or request for further information should be sent to:

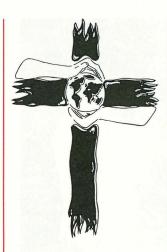
Reverend R G S Harvey General Secretary PO Box 49, Baptist House 129 Broadway, Didcot Oxon OX11 8XA

Envelopes marked 'CONFIDENTIAL – Medical Post' should reach the above address by 23 March 1990.









Close Encounters

ore than 500 young people will be making their way to the Lake District in July for some Close Enounters.

'It's not for the fainthearted,' said Derek Clark, National Baptist Youth Worker.

'Close Encounters will focus on our relationships with each other, with Christ as Lord and with our communities at local, national and international level.'

Close Encounters is organised jointly by Baptists from England, Scotland and Wales. The hope is to build on the vision and challenge of the 1988 Baptist Youth World Congress in Glasgow.

Meeting at the Lakeside YMCA National Centre in the Lake District from 21-28 July the young people will enjoy a fabulous range of sports activities. There will also be an extensive range of workshops, concerts and challenging speakers including David Coffey, Martyn Joseph, John James, Steve Chalke, Sue Evans, Rob Stacey, Douglas Hutcheon, John Rackley, Ian Burley, John Biggs and Alan Nelson.

Secular Support

The French Protestant Federation has declared its support of the secular character of French society. It sees it as a 'richness to preserve'.

The declaration is part of the debate taking place in France about preserving the secular character of state-supported schools. The Federation calls secularism the 'juridical form of liberty of conscience, and, for Protestants, a spiritual necessity'.

No Surplus from Sale

At last, after protracted negotiations, 93 and 95 Gloucester Place, the London home of the BMS for more than 40 years have finally been leased to Rose Green Development. There will be no huge surplus remaining from the leasing but neither will the Society need to make a special appeal for money.

We'll cover the cost of the transfer to Didcot,' said Reg Harvey, BMS General Secretary.

The Society is leasing two of the three houses, which have made up its London headquarters.

'Rose Green Development Company are paying slightly in excess of £2.7 million. They will then be paying a commercially based ground rent for the property once it is developed. This should give us a continuing income, initially, of £15,000 to £20,000.'

The sale of 97 Gloucester Place is not yet complete but it is anticipated that the price will be about £0.4 million.

'This, together with the money we have been accumulating over the years in a special fund for the rebuilding of Mission House should cover the total cost of transferring to Didcot. But there will be no huge surplus!,' Reg Harvey warned.

However, we are grateful to God that we have kept faith and not made an appeal to the constituency for any capital input.'

Stamps

The BMS Stamp Bureau raised £4,187.25 in 1988-89. The Bureau has now embarked on collecting cards and coins as well. Richard Camp reports that the bureau now has a stock of these items. If you are a collector, why not write to Richard at 3 Barnfield Crescent, Wellington, Telford, Shrops TF1 2ES for fuller details.

Worldwide

A nnouncing a new style BMS Prayer Tape.
From 1 May the BMS will be releasing World Wide, a monthly, 15 minute, news style programme with short interviews and articles. It will include both world and home news as items for prayer.

It is designed to be used in a variety of ways by the churches. Excerpts can be used in worship, youth meetings, house groups, or the whole tape can be played — it's short enough — at a missionary meeting.

If you don't already receive the present monthly prayer tape but would like to receive our new style World Wide then please write to: BMS, PO Box 49, Baptist House, 129 Broadway, Didcot, Oxon OX11 8XA.

In Flight Bibles

Swissair has made Bibles in French, German and English available on all its flights. It is doing this in response to many requests – from nervous passengers?



Student Arrests

Three Baptist students were 'kidnapped' in El Salvador on 25 January. The three men are students at the Baptist Theological Seminary and, according to reports, they were taken after taking



part in a Bible study at Emanuel Baptist Church in San Salvador.

They were picked up by a group of heavily armed men in civilian clothes. Neighbours, who witnessed the incident, said that the kidnappers were driving a white Toyota Land-Cruiser Jeep.

The men, who were driving a Pick-up and Mini-bus, are named as: Carlos Avalos Balencia, 22; Vilente Garay Garay, 41; and Victor Manuel Fuentes Perla, 32. Enquiries revealed that they were not in the custody of the National Police or Army and it is suspected that they have been arrested by the notorious Treasury Police.

Baptist churches, homes and offices were entered and searched by soldiers or police on at least 18 occasions in November and December.

The Baptist Seminary at Santa Ana was singled out for attention on 27 November. The Seminary was entered and searched by soldiers when the dean's secretary was arrested, taken to an army garrison and questioned for an hour, and then released.

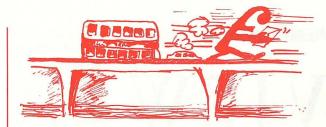
On the same day, the Rev Ruth Elizabeth Mooney, a US Baptist teacher at the college, was arrested. Armed and uniformed soldiers of the Second Infantry Brigade went to her house, searched the home and arrested Ruth Mooney and her housekeeper. The housekeeper was released on that same day and Ruth Mooney was released on 28 November 'pending further investigations'. Although no demand was made for her to leave the country she nevertheless left several days later.

Quotes

be so arrogant or unbiblical as to suggest that they were too financially strapped to reach beyond themselves."

'If the local church is to be involved in mission, we must start dreaming again. We must capture the dream of Jesus and those who followed Him. We must believe that in our congregations are both 'goers and growers', young people, young adults and older ones who can dream and go as they are supported by excited people.'

From Enterprise the magazine of the Canadian Baptist Overseas Mission Board.



A Dashing Figure!

Adash across London

Bridge has netted
£3,000 for the Baptist
Missionary Society. The
money from the sale of the
Society's London
Headquarters arrived at
the offices of CIBC
Investment Management
Limited at 3 o'clock on a
Friday afternoon, when
most of the major banks
had closed their books for
the weekend.

Ringing round, CIBC eventually found a bank that needed £2,100,000 to balance its books — but they needed a cheque within ten minutes. A cheque was quickly written out and Dick Boddie of CIBC performed an Olympic sprint over London Bridge to deposit the money — just in time.

The investment earned the Society around £3,000 over the weekend before it was reinvested on the Monday.

Music Cassettes

ror those who want a memento of the visit of the two young people's music groups from Mizoram and Brazil (see earlier pages in this magazine) cassette tapes of their music will be on sale during the tour. You will be able to purchase them at each of the venues or by writing to the BMS.

Onions and Oaks

ne young girl spent Friday evening peeling onions for the Pimu project. She is a member of OAKS (divided into Acorns, Saplings and Tree-tops), the young people's group at London Road Baptist Church, Portsmouth which has raised over £400 for the BMS Pimu project.

The young people invited members of the church to a Pimu Meal, using the menu from the Project Pack. They built a hut from cardboard boxes and some, using items brought back from Zaire, dressed up in costume.

'It was a very effective evening,' said missionary secretary Jon Starnes.

'It entailed a lot of hard work by the children as they were encouraged to prepare all the vegetables themselves — including the onions.

'During the summer the children were all given a box of smarties and asked to return it filled with coins. This was a tremendous success. One of the lads, who is just 13, organised a "Fun Run" on a Saturday evening round the city. This raised well over £150. They are now organising. each month, Sunday lunches for the retired folk in the church. The proceeds will go to the Pimu Project.'

IN VIEW

VIEW POINT

Why do Missionaries Leave?

And so the debate continues. Why do today's missionaries leave the field to return home? Why do 'apparently' so few respond to the challenge, from Scripture and the church to serve God, His people and this world beyond the relative security of the homeland?

In December's Herald an answer was provided. Missionaries, some at least, return from the mission field, because they have 'lost their way' no longer able to hear the call of God on their lives. At the same time few at home recognise a call to service, both because 'so many pooh-pooh the very notion that God can speak to them directly' and because 'the kind of teaching that is being dished out' in our home churches is insufficiently provocative and challenging. According to lan Thomas, many of our Christian brothers and sisters have lost that sense of conviction, that 'spirit' which fired with courage and commitment our missionary pioneer, the Apostle Paul. Many of our churches too have been drained of the visionary zeal which emboldened our missionary predecessors, one hundred, even two hundred years ago.

Though I accept there is truth in what Ian has written, the thrust of his 'answer' is, I believe, narrowly conceived.

There are a number of reasons why missionaries might choose to leave or stay at home.

It is just possible that God's

calling on a 'life' is for short term service overseas or indeed for missionary work at home.

It is not always appropriate for partners in an equal partnership with an overseas church to remain when their place might be better occupied by a national.

It is surely 'right' in certain circumstances for the needs of family home and abroad — aging parents, a child's education — to be given priority.

It is unavoidable in certain cases that a person's health be the reason for a premature departure from the field.

It is surely permissible for missionaries, who after all are only 'human' to back down, on occasion, under the many stresses that overseas service, in particular, places on the individual or family unit — climate, language, culture, living conditions, working relationships and the work environment, separation from family and friends.

Those who do stay put may not necessarily be the product of inadequate instruction but may in their turn be called to service of a different kind in the very different, perhaps less self-evident context, of the home or the work place.

With Tim Bulkeley (February) I accept lan's stress on the centrality of the calling to service. However we must be careful not to view missionaries as a 'race' apart. They are to quote Ted Hale (February) only 'a part' of the movement of God's Spirit in every society, and as such they must accept that they will be subject to the often unpredictable 'movements' of the Spirit . . . subject too, to the exhaustive demands, weighty responsibilities and the all too frequent (though not irredeemable) failures which are the product of our humanness . . . subject too to the ever changing nature of our society. We live after all in an era considerably different to that of the Apostle Paul . . . different again from the world of our nineteenth century predecessors. The growth of the church in the developing world and the apparent decline of the church in the West require of us now a reinterpretation of the nature of our missionary service.

Simon Houghton, Missionary on leave

Called

Letters in the last two months of the *Missionary Herald* imply either directly or indirectly that once a person receives a call to work overseas that will remain unchanged until retirement.

Surely this is not correct. The call of God comes many times, not just once — how else do we explain those working ministers in this country feeling they should go overseas; those working in one profession certain that the call now is to a new role; those who are pastors accepting a call to college teaching?

As a Christian I know that God has called me to follow the way of Jesus. In the 40 years since I first heard that call I have worked in a number of jobs and in two different countries. I have been a nurse, a teacher, a community worker and an organiser. I have also been a wife and mother for 29 years of those 40 years. Some of those changes were the result responding to a call that came loud and clear e.g. becoming a nurse. going to Bangladesh, accepting the call of the church in the UK. Some of those changes were less clearcut, opportunities arose where I could be used, I accepted the opportunity (some might say tested if this was 'of the Lord') and it became clear that this new job, new occupation was right, was where I was needed at that particular time. While accepting some of these changes has been a time of rejoicing others have been painful. There have also been times, as at present, when I have to learn what it means to live with uncertainty.

This is not to say that we couldn't have better systems of care for missionaries, better information, better training and preparation — obviously we need to make sure that all we do is the best to enable God's work to be done.

But, plese don't let's get ourselves into the way of thinking that implies that God only calls people to go overseas but not to return to serve, or that God only calls those who go overseas once. We are a little at risk of telling the Almighty what He should be doing.

Audrey Rowland

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Reverend R G S Harvey, General Secretary Baptist Missionary Society PO Box 49, Baptist House 129 Broadway, Didcot, Oxon OX11 8XA

Envelopes should be marked 'CONFIDENTIAL – JES Post' and should reach the above address by 23 March 1990.

MISSIONARY MOVEMENTS

ARRIVALS

Miss R Montacute
on 20 December from Kinshasa, Zaire
Rev L Henstock
on 31 December from Colombo,
Sri Lanka

Drs C and M Burnett and family on 12 January from Yakusu, Zaire

Rev D Mee

on 18 January from San Salvador, El Salvador

DEPARTURES

Mr and Mrs R Ellett and family on 11 January to Kinshasa, Zaire

Rev and Mrs M Hambleton on 12 January to Kelani, Sri Lanka

Dr J Prentice on 18 January to Kathmandu, Nepal

BIRTHS

Gordon lain Mason was born to Andrew and Linda Mason on 3 December 1989 He weighed 7lbs 14ozs

Twin girls

Hannah and Beth
were born to Gordon and Ann McBain
on 9 January 1990
weighing in at 6lbs 8ozs

David Edward was born to Richard and Sue Hoskins on 15 January 1990 and weighed in at 8lbs 11ozs

ACKNOWLEDGEMENTS

LEGACIES

Reuben Smith	3,289.19
Mrs J L Pilcher	1,000.00
Miss W M Hasler	100.00
Edith Hampton	100.00
Marjorie Annie Wren	200.00
F L Skidmore	245.61
Mrs A J Cox	24.37
Miss A M Dann	13,737.45
Miss C F C Harding	1,000.00

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CLOSE ENCOUNTERS

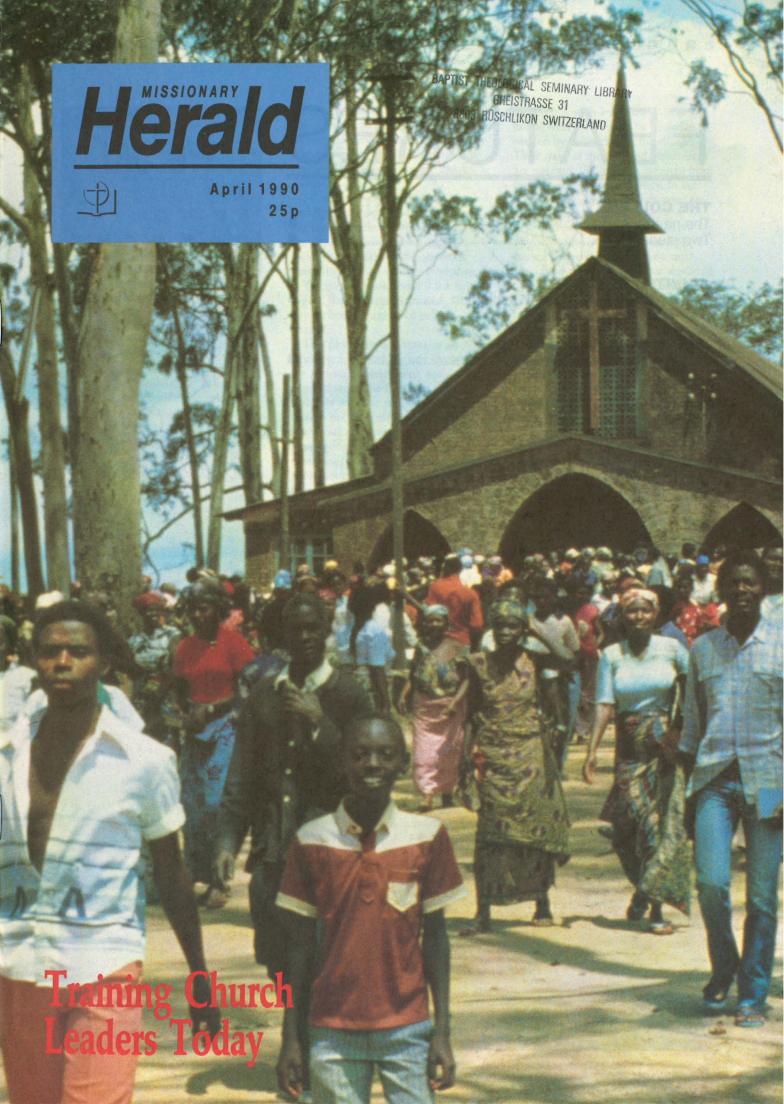
Among those taking part: Martyn Joseph, David Coffey, Steve Chalke, Live Option, Sue Evans, Sheila Cahill, John Rackley

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MISSIONARY HERALD

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Overseas Secretary Revd Angus MacNeill

Editor
Revd David Pountain

Design Anthony Viney

Enquiries about service overseas to: Personnel Secretary Joan Maple

ISSN 0264-1372

Herald

EDITORIAL COMMENT

The BBC 2 series The Missionaries, has proved both fascinating and controversial. It seems to have concentrated on the extremes in mission focusing in on the bizarre and eccentric because, perhaps, that is the sensational way of television. The broad, middle-ground, represented by the mainstream mission agencies and churches, has, in the main, been ignored.

One of the criticisms made against the early missionaries was their insensitivity to the culture of the people they sought to convert.

There is, of course, some truth in this, although 'insensitivity' is probably too strong a word. If we read the stories of our pioneer missionaries, we quickly see how many came to appreciate the culture within which they worked, even if, as Europeans there was still much that they did not understand.

Carey realised that, in the end, Indians would be the best missionaries to India. The same is true for Africa, or Latin America and the Caribbean. That is why it is vital to help the national churches to train leaders who will be able to build and deepen the faith of the churches.

On average, each year, seven million new members are added to the different Christian communities in Africa. Indigenous African churches are also proliferating. It is estimated that there are 8,000 of them with 14 million adherents.

This raises many questions about how new Christians are to be nourished and fostered. It is essential that the gospel message should 'enter the bloodstream of the people' and, as one writer puts it, 'transform all levels of life – laws, customs, moral values and the world view'.

To do this effectively, Christian leaders need to do their theology where they are, in Africa or the Caribbean and to develop theologies which are relevant to their situations.

THE COLLEGE

'There is a need for African theology,' says **Tim Bulkeley,** Vice-principal of the Protestant Faculty of Theology in Kinshasa, Zaire.

SEA OF BLACK FACES singing with gusto. The hymn is a French version of Onward Christian Soldiers. Our students enjoy singing and they do it well. The higher voices of the women rise above the deep swell of bass voices.

However I cannot help but wonder, what do they make of the words? The only soldiers they meet are likely to rob them at gun point! (Soldiers, like

other government employees in Africa are often not paid for several months at a time and they have children too.) These however are 'Christian' soldiers. People that are Christian are usually pictured as white.

So, white soldiers then, marching and fighting. Many of these students are too young to remember the wars of the 1960's in Zaire (then Congo), but all will have heard of the atrocities committed by the white mercenaries.

The more I think about it the worse it gets, the old hymn is ruined, I'll never choose it again for college chapel!

This picture brings home in an amusing and shocking way the need for African understanding and expressions of the Christian faith. The churches we have planted in Africa, though only a century old, are full, numerous and vibrant. However we have brought our white ways and sometimes they have misunderstood.

Not long ago some Pastors were shown pictures of gospel stories, Jesus had a dark skin.

'That's not Jesus!'
'Why not?'
'Jesus is white!'

This need of African theology is not just for young intellectuals in the cities.

Even more, such an African working out of what it means to be Christian is needed by old people in the villages. Their ways of thought and experiences are not ours. All of life is different from the first experiences of family, to the last of dying. Disease and disaster are understood in a different way.

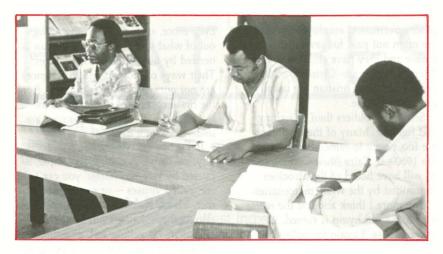
In Europe everything has a direct physical cause. A cold, for example, is caused by wee tiny 'things' you can't see, called viruses — or so our medicine men tell us, and we believe them. We also, perhaps, believe our mothers, who told us it was getting wet, or going out without our coat, that caused our cold.

In Africa things are different. Everything has a personal cause. If you are ill, then you must ask, 'Who wanted me ill?'

So we return to the College. The Zaire Protestant Theological College is African. All but one of the dozen full-time teachers are Zairian. All the 230 students are Africans, most from Zaire, but some from other countries (Angola, Burundi, Rwanda and sometimes Mozambique).

It is not linked to any one denomination or style of churchmanship. It belongs to all the 64 varieties of Protestant Christian in Zaire, and nearly 40 are present at any





 one time! It is not divided on tribal lines. Students and staff come from all over.

In Zairian terms it is a big, rich place with good solid buildings and a library with thousands of books. In a poor country like Zaire it is a luxury. Yet, as I hope you have seen, it is a luxury we must not do without! For it is here that men and women are trained at the highest level to think and reflect on their faith, and to explain it to others. It is here that the beginnings of an African theology are being argued over. It is here that Pastors, Teachers and Evangelists are trained so that they can explain all this to their people.

We began with the picture of 250 voices raised enthusiastically to sing words which must seem the next thing to nonsense. Let us end with the picture of two men.

The older Prof. **Munduku** was at school during the colonial period. He studied at the University at Kisangani under missionary teachers. He was sent to Germany where he prepared his doctoral thesis. He symbolises the current generation of teachers. His thinking is a fascinating and sometimes bewildering mixture of African and European.

The young man, **Diawawana**, belongs to the post-independence-Coca-Cola-culture of modern Africa. He has studied all his life with African teachers. Because of the problems which beset education in poor countries he is not as knowledgeable as Dr Munduku, yet he and his post-graduate colleagues will really begin developing African theologies.

The two in their strengths and weaknesses symbolise the present and the future, and represent the millions of soldiers of Christ who make up his Church in Zaire, for whose faith they must struggle to give more appropriate expression.

TWO STUDENTS FROM THE FACULTY

Kwama

WAMA SIDLED UP TO ME.

'I've a problem, I want to see you.'
He was small, and seemed
shifty. He wasn't one of my favourite
students. For a start he had the air of a
perpetual student, he'd been through
about three levels of pastor's training
before reaching us, he'd been training
longer than he'd been in pastorate. In
any case when someone in Zaire,
speaking to a missionary, says 'I've a
problem,' it almost always means money.

'Well, you are seeing me!' I replied testily.

This need of African theology is not just for young intellectuals in the cities. Even more, such an African working out of what it means to be Christian is needed by old people in the villages. Their ways of thought and experiences are not ours.

'Er, it's confidential. . . . Could I see you at home?'

The last thing I wanted was to have him sit in an armchair, to tell his tale of woe at length. Even when it's good news you can't get rid of some people.

'I'm very busy this week. . . . You better explain now.'

He did and it was money. His family hadn't enough to live on. Well they wouldn't. None of our students has, no one has in Kinshasa. If you earn 5,000 Zaires a month, a sack of manioc costs 4,000, so what's left for other food, rent, water and fuel, not to speak of bus fares, school fees, and medical bills? Anyway he hadn't a grant, that meant he was relying on the generosity of a few better off church members.

I sighed and started to explain that we couldn't help everyone, even as a mondele (European). A missionary's resources are limited.

'No, no!' he interrupted, 'I'm not asking for a gift. I want work. Surely you've some job I could do?'



Faculty Building, Kinshasa

Pleasantly surprised I said I'd think about it and see him tomorrow. Even if the 'work' was pretty symbolic, and I suspected in his case it would be, it was better than a hand out. The trouble was I could think of no suitable task.

In Zaire students do not get their hands dirty. The only job we had was the garden which was quickly reverting to jungle.

I knew he'd refuse, but at least I'd have showed willing.

'If you really want work, the only thing we have is the garden. . . .'

'OK, when do I start!'

Second surprise! The next day he started, digging and chopping with astounding energy. I rapidly had to revise my opinion of Kwama. I still didn't really like him but . . .

Several years have passed. Pasteur Kwama is now doing a vital job for the Church. Setting up new work with as much enthusiasm (and I hope more knowledge and skill) as he once surprisingly showed for our jungle.

It is easy to misjudge people. First impressions count for so much and so often they are wrong. Judging by others' reports on his work I am proud to have shared in training him, and ashamed of my all too human early judgement. It's the pasteur Kwamas who make a teacher's job so worthwhile!

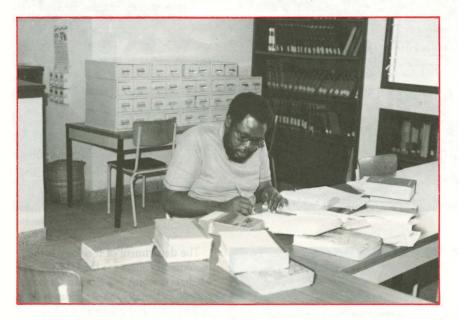
whilst studying 'full-time'. His wife also earned what she could. Life was hard and money was tight. (Ordinary teachers are not paid a living wage in the big city!)

Yet because they have good parents his children are doing well at school. Like their parents they are benefiting from the educational possibilities citylife offers.

Now he has finished his training. He will make such a fine leader for the

churches in his home area. Yet his children's future, and the feeling that he is too old and tired to make a new start again in the 'bush', keep him in the city.

Is he wrong? Who will care for all those village churches, like sheep without a shepherd? Pray God that he will not only call and prepare, but also place those he has chosen, giving wisdom and openness to his will!



Nzuzi

TZUZI IS A LOVELY MAN. He came to us from being head teacher. Once, when there was no suitable minister, they had made him Moderator for a group of churches. He is older, thoughtful and wise

He well fits the biblical description of a minister: 'Sober, self-controlled and orderly; he welcomes strangers into his home; is well able to teach; gentle and peaceful he does not love money; he manages his family well and his children respect and so obey him' (cf 1 Tim 3).

Because of a problem in communications, he was told, during his first year in College, that there was not after all a grant for him. He had given up his job, it was already filled, and brought his wife and children to Kinshasa — what to do?

For two years he worked in the afternoons as a secondary teacher

A UNITED COLLEGE

Keith Riglin,
who taught for two
years at the United
Theological College of
the West Indies,
answers some questions
about the College.

What does 'united' really mean?

The United Theological College of the West Indies, in Jamaica, is supported by Anglicans, Baptists, Methodists, Moravians, the Disciples of Christ, and the Lutherans.

It is 'united' in the sense that all the teaching is done together. Staff appointments are made by the different denominations but recognised by the Faculty and the University of the West Indies.

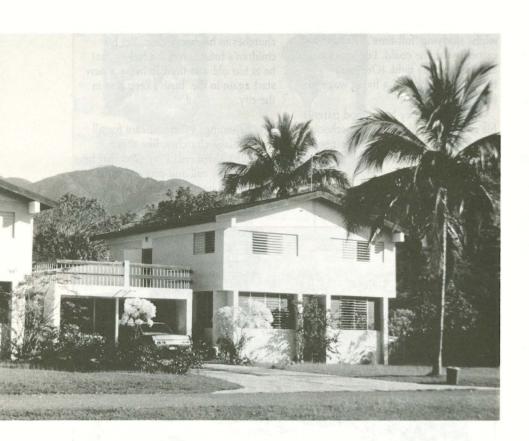
There are denominational classes within the college for each community. For example, there is a Baptist community within the college and that community has a warden, who is the member of staff responsible for the discipline of the students.

Why West Indies and not the Caribbean?

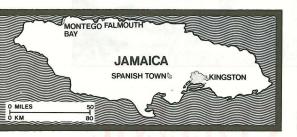
West Indies means the English speaking Caribbean. In fact most of the students — nearly 100 — come from Jamaica because it is a Jamaican campus, but some of the denominations who sponsor it cover the whole of the West Indies.

The Methodist Church is the Methodist Church in the Caribbean and the Americas (basically Central America).

There are students from Trinidad







and lots of the smaller British, or former British, islands and Belize.

Apart from the Jamaica Baptist Union, other Baptist groups in the Caribbean use UTCWI. Trinidad has sent pastors for training. In fact the present General Secretary of the Baptist Union of Trinidad and Tobago is a graduate of UTCWI as is his assistant.

We also had a Baptist student from the English speaking enclave of Nicaragua.

You worked at UTCWI for two years. What's it like? Is it a typical theological institution where you do all of the normal things?

The University of the West Indies is a federal university comprising the whole of the English speaking Caribbean. There is a campus in Trinidad, a campus in Barbados and a campus in Jamaica. As a university it has a faculty of art and general studies and that has a department of theology.

The department of theology is the theological colleges — the UTCWI, St Michael's, which is a Roman Catholic college in Jamaica, an Anglican college in Barbados and a Roman Catholic college in Trinidad.

So we do all the theology teaching for the university in Jamaica. This meant that as well as having UTCWI students I also taught Pentecostalists and an Ethiopian Orthodox, dreadlocks and all. In fact anyone who is doing theology comes to us because we are the department of theology.

Of course all the students have to satisfy the entrance requirements of the university. In that sense, the UTCWI has something to contribute to a wider institution.

The different denominations provide the finances, either directly or through their sponsoring agencies, and they pay the stipends of the tutors they appoint.

For instance, I was a Jamaica Baptist Union nominee, who then sent my name to the university who agreed to my appointment.

The denominations send the students and as long as they satisfy the university the college can't refuse them.

How much is the college Caribbean in its nature? How contextual is it? It is contextual in the sense that all students have to do a paper in Caribbean studies. They write a

dissertation on an aspect of the Caribbean from a religious or theological perspective. They study West Indian Church history and mission in their own region.

It is also Caribbean in the sense that everybody who teaches there is from the Caribbean, apart from the BMS nominee.

It is a very Caribbean institution, although its structures are British — we have Michaelmas, Hilary and Trinity terms just like Oxford.

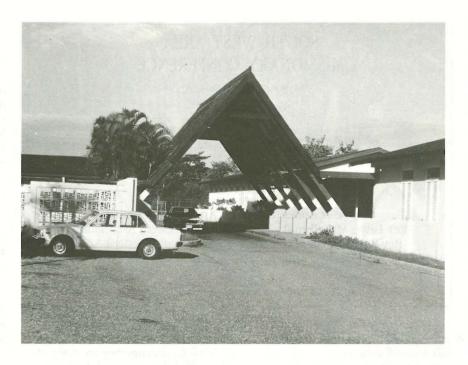
It is trying to get rid of its 'Englishness', but the problem is that there isn't really a Caribbean model. The only alternative is a huge American model. So we are all going over to semesters and modules and things like that. It's a sort of pax Americana as opposed to a pax Britannica.

What sort of situations do your students go to after their training? Baptists in Jamaica operate a circuit system with five or six churches. Inevitably a student's first few churches will be rural and very poor.

The Methodists have the same system, but they have a policy of not returning students to their home islands.

Of course the Anglicans have the parish system, but then they are very large parishes.





Far left: Staff houses Above: Main entrance

Below: College Staff and Students - today and

Bottom: yesterday

Most of the ministries will be in rural areas and more likely than not the minister will be the only person in the community with a higher education. The minister is the only one who knows how the banks or the legal system work. He becomes rather like the parson in an old English village.

Even if there is a church of another denomination in the village where the minister lives the chances are that the minister of that church, which is part of a circuit, lives elsewhere. So, in fact, you tend to have one sort of man of God in each community.

So the training at UTCWI has to take all this into account?

Yes, there is always a tension because we have to satisfy the university in one



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Rev Lewis Misselbrook, Vice President, Western Association
Rev Roger Hayden, General Superintendent, Western Area

Details from Peter Amies, 0272 875563 or Miss Pauline Trounson, 02974 2583

 direction but we also have to prepare folk for rural ministry.

To get a degree in theology, a student has to do field education. This means that there are a number of hours each week in supervised clinical practice. The student is placed in practical situations — summer placements and things like that.

The churches, especially the Baptists, have a high regard for scholarship and they don't see any conflict. They expect their ministers to be able to raise their people up rather than get down to their level.

Is a Caribbean theology being developed?

There is a lot of scholarship coming out of Cuba but we would say it is Latin American theology. There is also some theological reflection on the situation in Haiti. I suppose that Caribbean theology would not be dissimilar to Latin American liberation theologies with a Caribbean flavour.

I talked to a student friend about this. He was writing about the church in Cuba. For him, Caribbean theology is: 'What does the gospel say to the debt crisis which Jamaica shares with the rest of the Two Thirds World? What does it say to the situation where bananas are nearly as cheap in London as they are in Jamaica and are better quality — where are all the profits going? What does it say to the situation where sugar prices are fixed in London and not in Jamaica, especially when Jamaica has no say in the fixing of the price of those commodities she might need?'

In this sense the Caribbean identifies with the rest of the Two Thirds World, particularly in the increasing

Americanisation of Jamaica.

In all these things they are alongside the radical economics and the liberation theology of Latin America. It is true that many of the Latin American countries earned their independence through revolution or a great deal of political upheavals and that Jamaica and Trinidad have parliamentary democracies. But the young student starts his thinking from, 'My people are no better off. They still suffer because of the debt.'

Tell me about one of your students

John has just graduated from UTCWI. During his time of study he was married to Ruth. During his first year he was required to live on the campus apart from his wife, which caused some disagreements with the college.

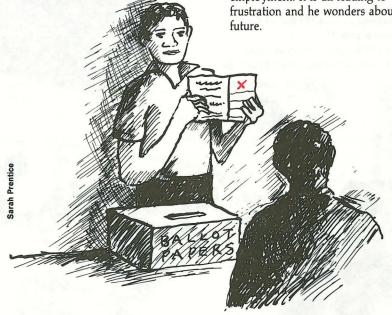
For his last two years, they lived in down-town Kingston in a rather depressed part of the town on the seafront. It isn't the most healthy area because of the polluted harbour. They lived in a tower block. His wife became pregnant about 18 months ago.

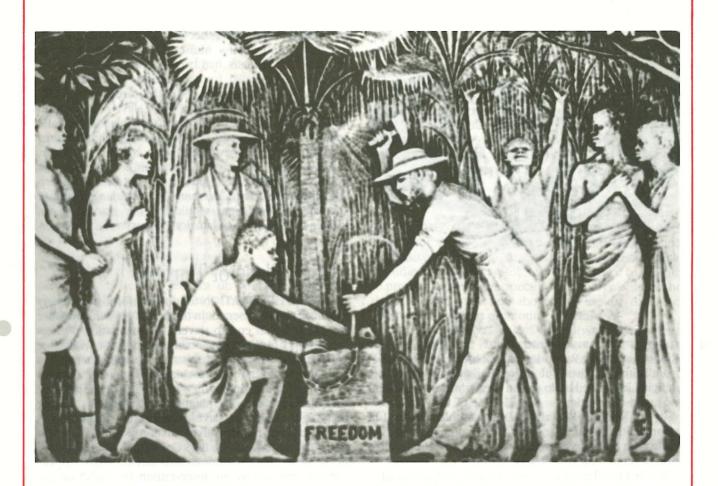
He is an example of someone, who in college has all the theological expertise. He is a very bright student and yet he is also exposed at the front line of poverty and political crisis. He is the kind of person who is grappling with a theology which is rooted in the Caribbean.

During the general election he lived in an area where everyone was expected to vote the same way. It was a secret ballot, but you were expected to show somebody the ballot paper before you put it into the box. If you didn't it was assumed that you had voted for the other person, so you would find that you didn't have a home when you returned.

It was horrific where he was so he and his wife came to stay with us for a while. Talking to him I saw how difficult it was for students. They have financial help from the Jamaica Baptist Union, who are as generous as they can be, but find it very difficult to make ends meet. They have to rely on other members of their family and friends to give them food and clothing.

John and Ruth are now settled in a pastorate and are still finding it difficult to make ends meet because the stipend is not enough. A probationer minister is also not allowed to take on extra employment. It is all leading to frustration and he wonders about his future.





'THE MONSTER IS DEAD!'

Continuing the Bi-Centenary series, Lesley Rowe takes a look at the West Indies.

'THE MONSTER IS DEAD, the negro is free.' On the stroke of midnight, in a crowded chapel in Falmouth, Jamaica, William Knibb proclaimed the hour of freedom from slavery. The new day was 1 August 1834, when the Act abolishing slavery throughout the British Colonies came into effect. Afterwards, with his typical flair for the dramatic, Knibb held a mock funeral service, when a slave whip, chain and collar were symbolically buried. Over the grave, the Union Jack was raised. Knibb and his fellow missionaries had played a large part in bringing about the 'monster's death'.

Jamaica, often known as the jewel in the crown of the British Empire because of its beauty and wealth, had been the centre of the slave trade for centuries. The British took over where the Spanish left off. Thousands of Africans were shipped in to provide labour for the sugar plantations and other enterprises throughout the Empire. Many

died on the voyage due to their savage treatment, and those who survived were denied any human dignity. The big estates were ruled by the crack of the black overseer's whip. Slaves were not allowed legally to marry, and immorality and African superstitions were rife. Neither was any example set by their owners: most of the planters kept a black slave mistress.

Attempts to bring the gospel into this grim, degrading situation, had been made by Catholics, Moravians and Methodists. But the impact they had made on the slave population was relatively small. The Established Churches of England and Scotland were very much the religion of the white man, the planter, who was wary of any preaching that might excite or incite his slaves.

The Beginnings of Baptist Work

IN 1783, TEN YEARS BEFORE CAREY sailed for India, a black Baptist American, the Rev George Liele (or Lisle), an ex-slave, fled as a refugee to Jamaica at the end of the American Civil War. His significance lies in the fact that the slave population flocked to hear him preach on Kingston race-course and in the chapels he later set up. Moses Baker, an ex-barber from New York, who was baptised by Liele, and George Gibb also joined him in the work. Their preaching evoked an immediate response as they toured the country. In 1791 Liele reported 500 converts, 400 of whom had been baptised.

Financially things were difficult. Liele supported himself by secular work, but when he attempted to build his first chapel in 1789, the limited means of his slave



congregation proved inadequate. An appeal to Dr Rippon, a leading Particular Baptist, brought some funds from British Baptists, but not enough to meet the whole deficit. Liele ended up in prison for a while until the debt was paid off by friends.

It was Moses Baker, already quite an old man and in poor health, who realised that more help was needed to cope with the growing number of converts. He wrote to Britain requesting that men be sent to help.

It was a number of years before Dr Ryland, involved as he was with the Indian venture, found the right person to send to Jamaica. In December 1813, John Rowe with his wife Sarah, set sail. He was 25 years old, a native of Somerset. He had trained at Ryland's Academy in Bristol, and had only recently been ordained.

The Early Missionary Personnel

ON HIS ARRIVAL IN JAMAICA, Rowe was shocked by the open toleration of evil in society, and the strong feelings of those in authority against Baptists. Reluctantly he took the advice of a magistrate not to begin preaching immediately, but to gain personal acceptance first by school teaching. After a few months he felt able to begin services.

But within two years he was dead from fever. There were others, however, prepared to take his place including Thomas Knibb, originally from Kettering, and later a member of Ryland's Church in Bristol. Sadly, fever cut short his term of service after a few months in Jamaica. James Phillippo, from Norfolk, landed with his wife in Kingston in December 1822. His involvement with Jamaica was to last until his death in 1879, and his contribution was a notable one.

Thomas Burchell from Gloucestershire, who, with his wife, arrived in Jamaica the year after Phillippo, had earlier thought that India was to be his destruction: 'India, I long to place my foot on thy polluted shores...', he had written to Phillippo in 1820, during his time at Bristol College.

However, the BMS Committee felt that he should go to Jamaica instead, a truly providential change of plan.

When the news of Thomas Knibb's death in Jamaica

reached his younger brother in England, William Knibb felt that he must offer himself in his brother's place. William, like Thomas, had been baptised in Bristol after the two had moved from Kettering. He trained as a teacher, and thought that he did not possess any preaching gifts until he had a black slave congregation about him. A tall, athletic man, he was given to dramatic speech and gestures, and was impatient with hypocrisy of any kind. When he arrived in Jamaica, with his wife Mary, in February 1825, he was 22 years old.

Knibb, Burchell, Phillippo – a trio that bears comparison with that of Carey, Marshman and Ward in Serampore – were mustered, and would, by the grace of God, influence the course of Jamaican history.

The Build Up of Tension

BY 1825, THE SITUATION for non-conformist preachers in Jamaica had worsened. In the face of growing pressure in Britain for an end to slavery, the plantation owners increasingly fought to maintain their position. A licence was required from the magistrates (usually themselves plantation owners) for preaching, and worship services were restricted to times when it was virtually impossible for slaves to attend. The planters were afraid of anything that might cause their slaves to agitate for freedom.

Coming into this sensitive situation, Knibb was given strict instructions by the BMS Committee not to meddle in political issues. Although this advice might appear narrow, any immediate intervention by Knibb or the others in the slavery question might well have led to their death or premature deportation. As it was, they had to face hostility from the magistrates, violence and terms of imprisonment to add to their personal problems of recurrent fever and family deaths.

Eventually, their circumspect conduct led to the granting of preaching licences. Burchell, working in the north west of the island at Montego Bay, was attracting large crowds of slaves, often at night. Work was also being done at Falmouth, Crooked Spring, Rio Buena, Savanna la Mar and Ridgeland, and later at St Ann's Bay and Ocho Rio.

Phillippo was based in Spanish Town, the then capital of Jamaica, and by May 1825 he had baptised about 90 people and established two schools.

Within a year of Knibb's arrival, he had established and built a school for 250 children, and had begun preaching in his brother's old chapel at Port Royal, on the edge of Kingston Harbour. His congregation grew rapidly and the chapel had to be extended.

Horror stories about the Baptists were being circulated by the planters, for example that their prime aim was to extort money from their congregations, and that they baptised converts naked. Such charges were strongly refuted, and the missionaries were careful in all their preaching to emphasise the need for good conduct amongst their slave congregations. Indeed, a note from a slave's owner, stating that his or her behaviour was good, was required before a slave could become a church member.

In 1829, Knibb became ill and went to stay with Burchell at Montego Bay. A real friendship developed between the two men, and Knibb was able to observe the slaves' conditions at much closer hand than previously.

He was shocked and increasingly impatient that something must be done.

1831 – The Year of Insurrection

IN BRITAIN, too, the reform movement had been gathering momentum. In 1823 the Anti-Slavery Society, led by Thomas Buxton, had been formed, committed to the abolition of the system of slavery itself. An early measure proposing abolition was introduced into Parliament in May 1823, but it was thrown out in favour of a resolution to 'ameliorate' the slaves' conditions. The planters' interests were still powerfully represented at Westminster, and others, too, felt that slavery was a necessary economic institution.

The effect of the struggle in Britain was to put the plantation owners in Jamaica on the defensive. The slaves, on the other hand, hearing often only rumours of what was happening in Britain, eagerly began to anticipate imminent freedom.

When the trouble came to a head in 1831, Burchell had returned to England for a while because of poor health, but the story spread amongst the slaves that he had gone to bring back the 'free paper'.

From what started initially as a passive resistance movement, and despite the missionaries efforts for restraint, an insurrection broke out on 27 December. Plantation houses and sugar works were burned, but there was little violence against people.

The armed forces were called in by the planters and the trouble savagely quashed. The punishments meted out were barbarous, and Knibb, with fellow-missionaries, was imprisoned for a time on charges of incitement. Burchell himself was arrested on his return to Jamaica in January 1832, even before he left his ship.

In the same months, a body called the Colonial Church Union was formed which, under the pretext of upholding the Established Churches, encouraged damage to dissenting chapels throughout the island. The total damage to Baptist property caused in this way was put at £14,000.

After the missionaries had been released because of insufficient evidence against them, they praised God for their preservation. They decided that Knibb should go to Britain, to explain to the BMS Committee and the British public what was going on in Jamaica.

Victory

AT THE BMS ANNUAL MEETING in June 1832, Knibb's speech for the abolition of slavery was passionate and persuasive. He had to deal with some cautious men, including the Secretary, John Dyer, who tried to get him to proceed more circumspectly. But Knibb would not be deterred, and was not above the use of dramatic, emotional images in promoting his cause.

In an earlier speech he had said, 'Myself, my wife and my children are entirely dependent on the Baptist Mission: we have landed without a shilling, and may at once be reduced to penury. But, if it be necessary I will take them by the hand and walk barefoot through the kingdom, but I will make known to the Christians of England what their brethren in Jamaica are suffering.'

The meeting was in uproar in support of Knibb and Phillippo, who accompanied him. From then on, the BMS was committed to the anti-slavery cause.

In the next few months Knibb, and sometimes Burchell too, toured the country speaking at public meetings (with a pair of slave shackles as a visual aid), and raising money for the work. Knibb also gave evidence to House of Commons' Committees, which was to prove very influential.

This, combined with the efforts of the Anti-Slavery Society, culminated in the introduction of a Bill to abolish



REV. WILLIAM KNIBBS, HOUSE, KETTERING, TRELAWNY, JAMAICA.

slavery throughout the British Colonies. 1 August 1834 was the appointed day for freedom, and in chapels throughout Jamaica services of thanksgiving were held.

But in many ways the celebrations were premature. The Abolition Act replaced slavery by an 'Apprenticeship' system, whereby, initially, former slaves were bound to their ex-masters for seven years before gaining their full freedom. This system, designed to ease the transition period, was abused by many planters, who treated their ex-slaves very harshly.

It was not until 1 August 1838 that the Apprenticeship system was finally done away with, and the slaves were really free.

In the heady days that followed, crowds flocked to hear the Baptist preachers, whom they viewed as the instruments of their freedom. By 1842, Church membership had risen by 27,600 with almost 19,000 registered enquirers. Between 1835 and 1840, the grateful Jamaicans gave £60,000 for Church building and education. Twenty-four new missionaries had arrived in the island between 1839 and 1842. It was truly a boom period.

Education

PHILLIPPO CONTINUED his educational work, and in 1834 he was asked by the Governor to draw up a plan for general education for the island. His recommendations were accepted. In 1835 he had prepared a detailed document for a University 'on a liberal and comprehensive scale', but it took until April 1842 for the BMS Committee to agree to provide the necessary financial backing.

In October 1843, Calabar College, a theological training institute, was opened. There were eight students, under the presidency of Rev Joshua Tinson. Later, the scope of the College was broadened to include teacher training, and over the years, a valuable contribution was made in the preparation of Jamaicans and others for the ministry, mission-field, and educational work. Premises were enlarged and sites changed and the BMS continued to supply a long line of distinguished tutors and Presidents (D J East, Arthur James, Ernest Price, David Davis, Gurnos King, A S Herbert, Keith Tucker...)

Calabar College has now been incorporated into the United Theological College of the West Indies, and the BMS has gone on sending tutors at the invitation of the Jamaica Baptist Union.

In 1912, alongside the College, Calabar High School for Boys was established, and has made a name for academic and sporting achievement and for Christian values.

It is interesting to compare the work in Jamaica with that being done by Carey and his colleagues in India. Carey had long been an opponent of slavery, and had followed the news of proceedings in Jamaica with great interest and fervent prayer. It was sad that some people at the time contrasted the dramatic success and number of conversions in the West Indies with the slow progress in India, and cast doubts on the validity of the latter.

In both situations the vital importance of education was recognised, and parallels can be drawn between Serampore and Calabar Colleges. Burchell, too, like Thomas and Carey in India, offered basic medical aid, and

it was estimated that 200-300 ex-slaves benefited from his help each year.

Free Settlements

IN 1835 PHILLIPPO had realised that practical problems could be approaching when freed slaves would no longer be provided with homes on planters' estates. And so he bought some land which later became the site of a free settlement, named Sturge, for about 200 families. Knibb and Burchell, too, became involved in similar schemes, and with money sent out from Britain, land was bought and the settlements called Bethel Town, Mount Carey, Birmingham, Kettering and Hoby Town were formed. These proved to be of great value to former slaves who, when faced with possible destitution, were given the chance to work for themselves.

Jamaican Baptists become Independent

AFTER 1838, when the Churches grew rapidly and giving was generous, people in both Jamaica and Britain began to question the need for BMS control and financial support. This was particularly true at a time when the BMS was experiencing annual deficits.

These various factors culminated in a bold decision taken in 1842 by the Jamaican Baptist Association. It was decided that the work should be made self-supporting and that the BMS should only retain financial responsibility for a few special concerns. Knibb and Burchell were the proposers of this move, but Phillippo felt rather hesitant because of the debts still outstanding on some properties and the large bills expected for the chapel-building programme. But when he was assured that, if necessary, loans from the BMS would be forthcoming, he fully supported the resolution for independence.

A Missionary Zeal

ALREADY THE VISION of Knibb and his colleagues had extended to Africa, the continent from which the black slaves had come. On a visit to England in 1840, Knibb had argued in his usual passionate way for the setting up of a mission to Africa. He recounted the story of Thomas Keith, a black Jamaican who had sailed for Africa the previous year. (Unfortunately, after one brief letter, nothing more was ever heard of him, but his faith inspired others.) In the end, Knibb's persistence and commitment were rewarded, and in June 1840, the Committee resolved to form a West African mission.

In 1841 an exploratory expedition of John Clarke and G K Prince landed on the island of Fernando Po, to be followed later by a larger group of Jamaican and British missionaries. Although the venture was ultimately unsuccessful, the names of some in the party, such as Alfred Saker and Joseph Jackson Fuller, were to feature largely in the future.

At the time of independence in 1842, the Jamaican Baptists also set up their own missionary society, for work in Jamaica and the rest of the West Indies.

AMA MBIDI LOUISE was brought up in a village near Mbanza Ngungu in the Lower Zaire. She committed her life to Christ, and served Him in many different ways. She married a Christian but they had no children. In most childless marriages the wife would be blamed and sent home to her family in disgrace, while the husband would take another wife. Mama Mbidi and her husband supported each other and stayed together.

In the 1950s Mama Mbidi felt that God was calling her to full time pastoral ministry. This was confirmed by the local Church and district where she had served. She trained at **Kibentele** Bible School. She preached in the villages and spoke at evangelistic meetings. Her husband supported her during her training, and was given work on the Mission.

After training she served faithfully and effectively in a number of churches, and was well loved by young and old. At **Mwala Kinsende** in the Mbanza Ngungu area she encouraged and inspired the local church to such an extent, that the church grew and was able to build *and finish* (often remarkable in Africa where funds usually run out before the building is finished!) a very large well-built brick church with a tin roof.

During the last few years, she came into Mbanza Ngungu church centre, where she was responsible for chaplaincy work in the prison and hospitals, and amongst the large congregations.

When I arrived in Mbanza Ngungu on Tuesday evening I intended to visit her next day. I heard on Wednesday morning that she was ill with malaria — very common there, so I didn't visit there and then. At midday on Wednesday they brought the news that she had died. She was in her mid 70s, and was working right up to the day she was taken ill.

So my first meeting in the church was to 'sit' at Mama Mbidi's 'lying in State' for an hour or two, together with the hundreds of friends, most of whom would stay there all night, quietly singing hymns, and various choirs leading worship, or people praying.

Next day there was the Memorial and Thanksgiving service, with a packed church, and nearly every pastor present from the whole region. How quickly the bush telegram works when somebody well known and well loved dies!

MAMA PASTEUR MBIDI LOUISE DIES

On 6 December 1989 one of the Baptist Church's most colourful and dedicated pastors died at Mbanza Ngungu, reports **Phyl Gilbert** back from a recent visit to Zaire.



Outside Mama Louise's little house at Mbanza Ngungu. She is holding a list of all the missionaries she had known and loved. It was in her own handwriting and with her own special spelling. She felt close to them all.

■ She would have loved the Thanksgiving Service — there was a note of victory and triumph! A packed church, joyous singing, hymns she loved, and many 'testimonies' from past and present pastors who had worked with her over the years. Mama Pasteur Ditina Diakubama, Secretary for the Women and Family Department in the whole of the CBFZ (Baptist Church in Zaire) arrived a few minutes before we left the house. She was coming to stay with us in Mbanza Ngungu anyway, and had not heard of Mama Mbidi's death

She exclaimed, 'God must have got me here earlier than I intended, to be with you all for her funeral — praise be to God!' Pasteur Ditina and I were asked to speak at the funeral.

I picked out four very important and God given gifts,

1. HER HUMILITY ('LUSAKALALU LUA NTIMA') — she remained a very humble person all through her life and ministry. She never sought the limelight, or used her authority as a pastor to be dictatorial. She worked alongside other people and never thought herself better than the congregations she served. When we worked together leading seminars amongst the women she was willing to do any humble job that needed doing. She was not an 'up front' person, but got on with the job of witnessing for Christ in a quiet and effective way.

2. HER WITNESS ('KIMBANGI') — Mama Mbidi never tired of witnessing for Christ. She was well known in Mbanza Ngungu — not only by the Baptists, but by all Christians from different churches — Roman Catholic or Pentecostal. In the Prison and Hospitals and Dispensaries she was well known, and was a most welcome visitor to people in need.

She carried her Bible everywhere, and usually had Scripture Gift Mission portions that she left with non-Christians after reading the Bible and praying with them. When she came to visit the missionaries she did the same — opening her Bible and leaving us a message of comfort and encouragement (missionaries are needy people with feet of clay too — Mama Mbidi knew that only too well — she was very perceptive!).

3. HER TIRELESSNESS ('KIMFUZI') — her persistence on never giving up on even the most hardened criminals. Nobody was too bad to be saved —



She would have loved the Thanksgiving Service — there was a note of victory and triumph! A packed church, joyous singing, hymns she loved, and many 'testimonies' from past and present pastors who had worked with her over the years.

She was one of God's faithful warriors.



had not Jesus died for them too? And the criminal on the cross was saved, so Christ was able to save everyone who repented and came to Him!

This was her tireless message as she spoke and prayed with criminals in prison, and very needy, suffering people in hospital. She never 'rammed religion down their throats' — she told what Christ had done for her, and if He could do so much for a sinner like Mama Mbidi Louise, then He could do the same for other people when they responded to His love.

4. HER LOVE FOR CHRIST — FOR HIS PEOPLE — AND FOR ALL ('ZOLA') — She never lost her 'first-love' for Christ. Her faith was simple but very real, and she loved Christ dearly.

She had been a widow for years, and usually had the care of one of her nieces whom she sent to school and who in turn helped Mama Mbidi with the household jobs — fetching water, firewood, cooking the food, and buying at the local market.

She must have been very lonely, with no children to carry on her name and look after her in her old age, but nobody ever heard her complaining — there was always praise and thanks, and the assurance that Christ was her companion and he loved her and would care for her. She passed this love on to others, as she accepted the lost and the lonely, the bereaved and the suffering people around her.

She would have said 'Katuka' (away with you!) — 'who are you talking about? that's not Mbidi Louise' if she heard the many testimonies spoken at her Funeral service. 'That was the Living Christ dwelling in me, and enabling a poor sinful woman like me to serve Him over many years....'

So passes the first woman Baptist pastor in Zaire to be responsible for different 'parishes' (church areas) and to do full-time chaplaincy work. Her legacy was certainly not in this world's wealth — she was always very poor — but in inspiring her congregations to attempt great things and to expect great things from God.

Her legacy was in the changed lives of many people who caught her faith and her vision. She sold Bibles and New Testaments to hospital administrators and prison warders as well as the 'ordinary' people to.

The church in the Bas Zaire will be the poorer, but Heaven won't know what hit them when Mama Mbidi bounced in!

Ernest Price

Dr Ernest Price, who worked with the BMS in Zaire for 21 years, has died at the age of 82.

He first went out to Zaire in 1935 and worked for a number of years at Pimu. He married Marjorie in 1947 after she had spent three years as a nurse at Yakusu. He then worked with Dr Glen Tuttle of the ABFMS in planning the hospital and initiating the work at Kimpese (IME). He worked there until 1956.

His special interest was orthopaedic work which he started and which, at that time, involved the rehabilitation of many children who had had polio. It was during this time at Kimpese that his son, Michael, was born.

From 1962 until he retired in 1974 he worked for the Ethiopian Government as their adviser on Leprosy Control. He continued his interest in orthopaedic surgery in leprosy patients and developed an interest in non-filarial elephantiasis.

Marjorie Price now lives in Reepham, Norwich, where Michael is a GP.

Refugees Bombed

The El Salvador air force have been accused of bombing a camp for returned refugees on 11 February when five children and one adult were killed and 14 people wounded.

The camp, Corral de Piedra, located near the Honduran border, is home to thousands of Salvadorans who have been repatriated from camps in Honduras.

Members of the First Military Detachment denied the charges made by Catholic Bishop Eduardo Alas Alfaro. They say that the six were killed in cross fire with FMLN guerrillas. The military press stated that those who were killed had been members of the FMLN (five children?).

Cultural Goods

The private sector controls 79.2 percent of Latin American television according to a UNESCO study on 'The International Flow of Selected Cultural Goods'.

The report also reveals that 52 percent of the television programmes transmitted in Latin America come from outside the region, primarily from the United States.

In the majority of the countries of the region, it is at least ten times more expensive to produce an hour of television than to import it.

Pastors' Libraries

Christians in the west have donated £6,000 towards the purchase of books for pastors in East Germany. This should be enough to provide 20 books for each of the 150 Baptist ministers in East Germany's Baptist Union.

'The decision to fund

these books at the time of such momentous events in Germany is coincidental,' explained Alec Gilmore, Director of Feed the Minds and Chairman of the European Baptist Federation's Books and Translations Committee. Feed the Minds, together with its Eastern European arm, Eurolit, and churches in America made the donation possible.

'We received the request for help some time ago and this is the latest in a long line of projects that have received grants over the ten years in which the Eurolit programme has been running,' said Alec Gilmore. Eurolit has spent something like £200,000 on projects in Eastern Europe.

Famine

ome 900,000 people in the southern provinces of Angola are in 'acute danger of starvation' according to recent reports.

The food shortage, caused by both a severe drought and the continued fighting between government and UNITA troops, is affecting more than two million people in the region with nearly half on the verge of starvation.

According to Dr Steven Forster, director of the Evangelical Mission Hospital at Caluquembe, 'from September until November not a day went by that UNITA did not destroy and burn a village and particular emphasis was on the grain bins. Any storage where villagers had put away food and sacks, or even small quantities of corn were

particularly singled out for burning.

One doctor reported that those who came to his hospital to ask for food 'literally hardly have any energy even to put one foot in front of the other. They just stay at the front door for half an hour without moving or talking.'

Do it Yourself

Edinburgh and Lothian Baptist churches, facing the increasing difficulty of obtaining missionary deputation speakers, were encouraged by BMS Scottish Representative, Ron Armstrong, to 'do it yourself'.

The Association
Missionary Committee
chose four themes and
planned a one-day
conference which was
held at Charlotte Chapel,
Edinburgh.

Sixty people attended and heard stimulating talks from Peter Barber, Secretary of the Baptist Union of Scotland; Derek Clarke, the Union's Youth Leader; Marjorie McVicar, formerly of Bangladesh; and Brunton Scott, minister of Kirkintilloch Baptist Church and former missionary in Brazil.

'How can we fan the embers of missionary concern in our churches like those in the church of Antioch?' Peter Barber asked.

Taking up the obvious theme of challenge to youth, Derek Clarke helped the group to understand how to communicate with young people today, stressing that they are, at school, accustomed to different methods of learning from

those in the past.
Key words in his talk
were 'involvement',
'enthusiasm', 'attractive
programmes', 'visual aids'
and 'simulation games'.

In another practical session Marjorie McVicar reminded the conference that 'missionaries too are people'. She pointed out how human missionaries are, how they too have to cope in stressful situations, often with family and other problems. 'BMS is a caring Society,' she said, 'but local churches have a pastoral responsibility for missionaries and need to show love and concern while missionaries are overseas and also on furlough.

Brunton Scott led the final session and expounded the principles of Christian stewardship in the missionary-support context, with ample New Testament illustrations.

My Testimony

ad there been no passion for the wretched souls of Mizo people in the minds of the BMS missionaries at the beginning of this century, I wouldn't have my name, P Lalringa, which means 'believer in the Lord!'

So writes the conductor of the Mizo choir which arrives in the UK this month.

The gospel was first preached by BMS missionaries in Mizoram, my homeland. It was by God's grace that, although they were known as head-hunters, our forefathers easily and gladly received the gospel which changed their lives. They were changed from head-huntership to sonship and still more from sonship to his workmanship.

What a great and rapid development it has been that within half a century our land is now known as a Christian land, the only Christian state in India!

After the gospel had rooted itself in our homeland, I also accepted Christ as my personal Lord and Saviour in 1964, when I was a teenager. Since then, though not a full-time worker in the church, I have engaged myself in the cause of the gospel.

Now the Mizo Baptist Choir is about to come from the former BMS mission field to Great Britain to revive you in the cause of spreading the gospel. The BMS has been a blessing for many hungry souls in the world, yet we hope that, with the Holy Spirit, the BMS will do more in the preaching of the gospel. We, the Mizoram Baptist Church, shall ever stand by you in prayers and in actions.

We know that you will be delighted when we perform the drama of heaven in which the picture of the five loaves and two fishes being brought to Mizoram by the BMS becomes, afterwards. the living bread for thousands. Though what we can do is very little, we have been moving like an army to the right and left, bringing the eternal living bread to poor, naked and hungry souls.

Let us keep our eyes open and march on to the places where Satan has been establishing his kingdom. Some day we shall be able to burn up the kingdom of Satan with the Calvary nuclear weapon and occupy it with our invincible King of kings.

P Lalringa

Banned

The gospel, in Muslim Bengali, has been banned from being imported into Bangladesh by the government. They say it contains 'objectionable material'.

Brazil Concert Tour

APRIL

- 28 **Cambridge** Histon Baptist Church
- 29 am St Andrews Street, Cambridge
- 29 pm **Rushden**, Northants, Highfield Baptist Church
- 30 Luton 8 pm Central Baptist Church

MAY

- 1 & 2 Assembly London
- 3 Hill Park Baptist Church, **Haverfordwest**
- 4 Swansea Mount Pleasant Baptist Church
- 5 & 6 am Gloucester
- 6 pm **Stafford** Rising Brook Baptist Church
- 7 Lymm, Cheshire
- 8 Ilkley Baptist Church
- 9 Scotland Morningside Baptist Church, Edinburgh
- 10 Scotland Stirling
 Baptist Church
- 11 7.30 pm Leicester Central Baptist Church
- 12 London Trinity Baptist Church, Bexleyheath
- 13 10.30 am Chalk Hill, **Bushey** 6.30 pm **Southall** Baptist Church, 8 pm District Rally
- 15 Canterbury St George's Place Baptist Church
- 16 Crofton, Orpington
- 17 Bournemouth District New Milton
- 18 **Bath** Manvers Street Baptist Church
- 19 Weston-super-Mare Milton Baptist Church
- 20 **Swindon** Upper Stratton Baptist Church pm and District Rally

mizoram CHOIR

APRIL

- 23 **Worthing** am
 Broadwater 7.30 pm
 West Worthing
- 24 **Southampton** Eastleigh Baptist Church
- 25 **Torquay** Upton Vale Baptist Church
- 26 **Plymouth** Catherine Street Baptist Church
- 27 **Bristol** Horfield Baptist Church
- 28 Cardiff Tredegarville Baptist Church
- 29 Newport Duckpool Road Baptist Church 7.45 pm District Rally
- 30 Reading Wycliffe Baptist Church

MAY

- 1 & 2 Assembly London
- 3 **High Wycombe** Union Baptist Church
- 4 Norwich Dereham Road Baptist Church
- 5 Peterborough Park Road Baptist Church
- 6 am Peterborough
- 6 8 pm **Nottingham** West Bridgford District Rally
- 7 Central Area Rally, Northampton King's Park
- 8 Rhyl Sussex Street
- 10 Bala W.M.A. Rally
- 11 **Poynton** Baptist Church, Cheshire
- 12 **Bradford** Westgate Baptist Church
- 13 pm Newcastle Westgate Rd Baptist Church
- 14 **Dunfermline** Baptist Church
- 15 Ayr Baptist Church
- 17 **Birmingham** Cannon Street Baptist Church
- 18 **London** Ramsden Road, Balham
- 19 London Harrow College Road
- 20 Essex am Chelmsford Victoria Road South pm Romford Main Rd
- 21 **Godalming** Baptist Church 8 pm

IN VIEW

CALL PRAYER

29 APRIL-5 MAY

Baptist Assembly

This year the Baptist Assembly is being held in London. The theme and the title of Derek Tidball's address as incoming president of the Baptist Union of Great Britain is 'The People of the Future'.

There will be a youthful side to the BMS input. Both the Mizoram choir and the Brazilian music group will be taking part and there will be a presentation of youth work at the Valedictory Service. On other evenings the Baptist Youth Orchestra Ensemble will participate.

Of course there are the business meetings of BUGB and the Annual Members' meeting of the BMS, when Brian Tucker gives way to Basil Amey as the Society's Chairman.



6-12 MAY

Nepal

This is an important time for the United Mission to Nepal. The three year agreement between the government and UMN is due to be signed on 26 May. All the work of the UMN hinges on this agree-

ment which governs all that the Mission is able to do in the country.

The UMN, headed by Executive Secretary Edgar Metzler, has its Central Services headquarters in Kathmandu. There the work of 400 expatriate workers from 38 mission agencies around the world is co-ordinated.

Suzanne Linnell, from the BMS, is still relatively new in the country. She started work at UMN headquarters in April after living in Okhaldhunga from January to March in order to get a taste of life outside the capital. Okhaldhunga is in the east of Nepal.

Jane Andrews, who began work in the headquarters in January is also a newcomer. As with all UMN workers, part of her training was living with a Nepali family.

'They have great patience and are very encouraging as I come to grips with both the language and the culture. They are Hindu and it is my prayer that while I am living here I am able to be as salt and light to them.'

20-26 MAY

Church Work in Sri Lanka

Christians in Sri Lanka are a minority community in an island which has been experiencing violent divisions based on language, religion and culture. Baptists, in particular, see their role as a reconciling one.

Lynda and Paul Henstock are ministers

at Cinnamon Gardens Baptist Church in Colombo whilst the pastor, Kingsley Perera, is studying theology in Britain.

They report on a building project called *Devpiya Sevana*. 'The purpose is to give proper accommodation for our community service activities like the pre-school for street children, the girls' sewing class and canteen. The building will also provide space for overnight accommodation for outpatients visiting the nearby General Hospital. Other plans include a working girls' hostel and provision for youth activities.'

Michael and Stella Hambleton are based in Kandy in the centre of the island. Michael and Stella are there to help in the training of leaders within the church, a vital need, but have not found this easy.

'We are beginning to join the Sri Lankan family of Baptists; sharing their joys and sorrows; learning their language; facing their problems of declining numbers and influence. Much of the year has been spent in quiet study with little obvious result in action or help to others. A time of waiting; a time or preparation; a frustrating time. This year has seen terrible troubles in the island. How many young men have died?'

13-19 MAY

France

The commitment which the BMS made, a few years ago, to support the work of the French Baptist Federation in its missionary vision for France, is now being

realised. The three couples which BMS promised initially are in France.

John and Sue Wilson, after language training and Massy, just outside Paris, are about to start work at a place called Bron.

'Bron is on the east side of Lyon,' writes John and Sue. 'It is an area of population growth which embraces people of various nationalities. We shall be working with a small group of Christians who have been meeting there during the last six years. They meet in the protestant centre for their Sunday morning service and midweek Bible study. The Bron church is only the second Baptist Federation church in the Lyon area, which has a population second only to Paris.'

Neil and Ruth Abbot and Robert and Catherine Atkins continue their language study at Massy but they are also taking the opportunity to get involved in local Baptist work.

27 MAY-2 JUNE

Brazil: North East and North West

Vincent and Sadie MacDougall work at Vilhena in Brazil's north-western state of Rondônia.

'We have had a real breakthrough with many converts and an increase in all departments of our work. We had almost 70 people at one evening service when a converted Indian preached. The previous week seven people responded to an appeal for salvation and restoration. We have begun training classes for new converts, baptism and church membership. Two young people have dedicated their lives to Christ's service and will be preparing for college training.'

In the north-east, Mike and Daveen Wilson have settled into farm and rural development work at Trapiá in Rio Grande do Norte whilst Iain and Anne Walker are involved in church based, urban social work in Fortaleza in Ceara. Initially, Iain is concentrating on two projects whilst he builds up a specialist vocabulary and gets used to the area.

'One is a rehabilitation centre for malnourished and handicapped children and the other is a day care centre for school-age children, offering two meals a day to each child, homework supervision and sports, handicrafts and gardening lessons. It also has a nursery school and a laundry house and deep bore well where fresh water is constantly available both to drink and to wash clothes. Mothers from the favela can get an identity card and use the facilities free of charge. Anne is concentrating on the admin side.'

3-9 JUNE

Zaire

The headquarters of the Baptist Community of the River Zaire (CBFZ) are in Kinshasa. The Rev Koli is President assisted by Vice-President, Owen Clark. The area covered by the CBFZ stretches for over 1,000 miles. It is divided into different regions, each with its own president. Communications are not easy and it is often difficult for churches to identify with the whole. Owen Clark gives some idea of the work involved in the Secretariat.

'Funds from the BMS have to be transmitted up country to the hospitals, the theological schools at Yakusu and Bolobo, the agricultural project at Ntondo and elsewhere. Scholarships are eagerly awaited by theological students. Bills for water, electricity and so on, as well as the salaries of the headquarters' staff have to be paid. Committees and board meetings need to be attended. A constant stream of visitors passing through Kinshasa has to be welcomed and fed. It would be easy enough to be absorbed by the logistical constraints of keeping everything functioning so as to forget that life has another dimension to

The BMS and the CBFZ are at present engaged in a consultation to discover how the partnership in mission should be pursued in the future.

10-16 JUNE

Young People

The BMS summer programme for young people has undergone some radical changes in recent years. The Summer Schools which served the BMS and the churches so well over the years have

been superseded by opportunities for some experience of the church overseas.

This year, groups are going to Trinidad, to share in the summer programme of the Baptist Union of Trinidad and Tobago, and to the south of France to help the church in Nice to build a campsite. There is also a BMS summer holiday taking place in Worcestershire and a gathering of 500 young Baptists from the UK in the Lake District.

Lord, they're the church of tomorrow but they're also the church of today if we could only recognise that fact and harness the talents

the enthusiasm
the vision
of the young
for your work in the world
Lord,
give us the grace

to listen to what they say
to recognise what they can offer
to accept gratefully their new ideas
to be shifted out of our set ways
in order to mobilise the young
in discipleship and evangelism.

17-23 JUNE

Church Work in India

There are only four BMS workers in India today, all ladies, three with the Church of North India (CNI) and one in the south at the Christian Hospital in Vellore.

The CNI is only one of the church groupings with which the BMS is in partnership.

There is the Bengal Baptist Union, which has experienced division and disputes in the past few years.

Others are the Baptist Union of North India, the Baptist Church of Mizoram, and the Council of Baptist Churches in North India.

We remember the officers, churches, pastors and members of all these churches. John Peacock is the BMS Secretary for Missionary Affairs, Nirmala Peacock looks after the BMS Guest House, and Mr Archie Edwards is responsible for legal and property matters.

FELLOWSHIP 1990

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The Baptist Missionary Society is looking for a

JUNIOR EDUCATION SECRETARY

to complete the BMS Promotion Team

The person appointed will seek to stimulate interest in World Mission to under 15 year olds in British Baptist Churches by a variety of ways, including literature, audio-visuals and visits to churches, schools, etc.

This multi-disciplined role requires a creative, versatile and innovative committed Christian.

Some knowledge of Baptist Churches is an advantage but not essential.

Applications including full CV or request for further information should be sent to:

Reverend R G S Harvey, General Secretary Baptist Missionary Society PO Box 49, Baptist House 129 Broadway, Didcot, Oxon OX11 8XA

Envelopes should be marked 'CONFIDENTIAL – JES Post' and should reach the above address by 20 April 1990.

MISSIONARY MOVEMENTS

ARRIVALS

Rev and Mrs M Hewitt on 14 February from Primavera do Leste

DEPARTURES

Rev D Jackson on 25 January to Realeza, Brazil

Mr and Mrs H Blake on 26 January to Kathmandu, Nepal

Miss R Montacute on 1 February to Kinshasa, Zaire

Mr I Thomas on 1 February to Bolobo, Zaire

BIRTHS

Joanna Eunice Outram
was born to Christopher and Lynette on
31 January 1990
She weighed in at 6lbs 15ozs

MARRIAGE

On 3 February 1990 at Neighbourhood Church Bromley-by-Bow Rev David Mee married Miss Rachael Quinney

ACKNOWLEDGEMENTS

LEGACIES

Mrs M Harrhy	100.00
Mrs Casebow	50.00
Miss C E V Walter	100.00
Lillian Ward Trust	14,910.21
E M Tanner	394.87
Elsie Frances White	50.00
Arthur K Bryan	2,000.00
J J Jackson	125.00
F W Tranter	200.00
Miss B Damm	50.00
Sybil Gould	25.00

GENERAL WORK

Market Harborough: £600.00; Aylesbury: £25.00; Darlington: £30.00; Garstang: £6.00; Bristol: £10.00; Preston: £20.00; Anon: £20.00; for El Salvador: £160.00; Argyll: £26.10; Penzance: 50p; Anon: £15.00; Haverfordwest: £8.15; Surrey: £15.00; Darlington: £25.00; Glasgow: £12.50; Powell: £4.00; Bridgend: £100.00; Bath: £9.00; Carmarthen: £36.75; from Mustard Seed': £30.00; Bristol: £23.26; Durham: £27.00; Andover: £10.00; Anon: £80.00; Anon: £9.50; Anon: £25.00; Anon: £57.52; Cumbria: £2.00; Anon: £36.30.



SON SEEKERS Summer Holidays for 1990

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Fancy a month in the Caribbean this Summer? There are only ten places on this trip to Trinidad to share in the Summer Programme of the Baptist Union of Trinidad and Tobago's Youth Department.

Exact dates to be confirmed. Estimated cost - £750

NAUGHTY BUT NICE

31 July-10 August

To help the Baptist Church in Nice with the building of its campsite at Saint Martin de Besubie, a mountain village in the southern Alps, 60 km from Nice. Places for British young people are limited so write quickly. Food and accommodation will be provided so the only cost will be that of travel.

MORE INFORMATION AND APPLICATION FORMS FROM: SON SEEKERS PO BOX 49, BAPTIST HOUSE 129 BROADWAY, DIDCOT OX11 8XA

PHAB HOLIDAY

21-28 July

This year the holiday will be held at Ysgol Gogarth at Llandudno. PHAB brings physically handicapped and able-bodied young people into an atmosphere which helps them to understand each other's problems.

If you are physically handicapped (15-25) or able-bodied (16-25) why not come along and join in the activities — music, drama, photography, arts and crafts, etc.

Cost £47

APPLICATION FORMS FROM: Mr Henry Gibbon, 91 Bonsall Road, Erdington, Birmingham B23 5SX.

CLOSE ENCOUNTERS

Among those taking part: Martyn Joseph, David Coffey, Steve Chalke, Live Option, Sue Evans, Sheila Cahill, John Rackley

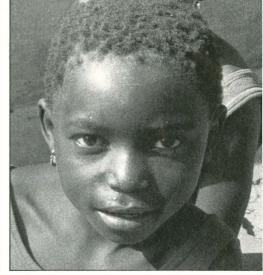
must for all young
British Baptists. The
Summer's most exciting
week! July 21-28 at
Lakeside, the YMCA National
Centre in the Lake District.

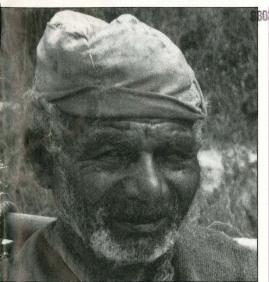
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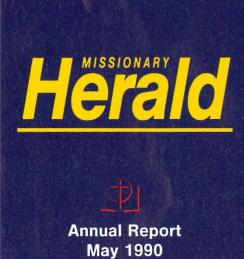
accommodation — all meals included — from £95 per person for the week.

For more details/booking forms write to;
Close Encounters
PO Box 44
129 Broadway





















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MISSIONARY HERALD

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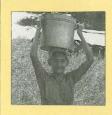
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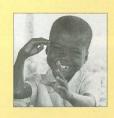
Enquiries about service overseas to: Personnel Secretary Joan Maple

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TOGETHER IN CHRIST

Introduction to the Theme



OGETHERNESS IS ALL.' This is not a plea nor a message, but simply a statement of fact. Each of us lives her or his individual life, yet none of us can ultimately be separated from the one family of humankind. We are inextricably joined together. As Donne captured it, 'No man is an island.'

There are many reminders of this, for the way we live affects others. When British factories emit noxious fumes, Scandinavian forests suffer from acid rain. The burning of fossil fuels by any one of us affects the atmosphere that protects all of us who live on earth. In family life, grief and gladness are contagious. The discoveries of our togetherness as persons are endless.

None of this should surprise us, since it is the outworking of our common humanity, gift of the God from whom every family in heaven and on earth is named. Even if God is not recognised, this does not gainsay the singleness and solidarity of the family of humankind

brought into being by the Creator's loving will.

Sad to say, though, the unity of humankind is continually scarred by the deep lines of our divisions and strife. Even the new liberties discovered in Eastern Europe and in South Africa during this last year have not changed this. We are one human race, yet we are fragmented by pride and self-seeking, both at the personal and the group level. We stand together as people, but too often back to back in opposition or face to face in confrontation. The sin of humankind frustrates the intention of God's love.

Togetherness in Christ is totally different yet equally fundamental. His life and His teaching affirm God's purpose that the people of the single human race should be one family. Jesus demonstrated acceptance of all and indicated that the Good Shepherd knows His sheep and must bring together all, so there shall be one flock,

one shepherd. Equally, His death and resurrection make possible that uniting of humankind — I, if I be lifted up, will draw all men to myself.

What is promised in the earthly ministry of Christ is experienced in the life of the early Christians. So we hear the affirmation, He is our peace, who has made us both one, and has broken down the dividing wall of hostility.

We discover that God's purpose is that, at the name of Jesus, every knee should bow... and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. The message is clearly that in Him, all things were created in Heaven and on earth and in Him all the fullness of God was pleased to dwell and through Him to reconcile all things to Himself. . .

In Christ, living, dying, rising, ascending, reigning, is that togetherness, that unity which is the fulfilment of God's true purpose for all Creation and all His creatures.



Being together in Christ is part of the joyous experience of Christians as they are within the fellowship of the Spirit, the Church. In that sense, the Church fellowship is part of the Gospel, always signalling to the divided communities of humankind that reconciliation and togetherness are possible.

The Church, when she is the Church, manifests the fact that there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. The New Testament is redolent with the fragrant benefits of being together in Christ.

Nevertheless the fellowship is one of

service. This Annual Report, then, will reflect as clearly as it can the togetherness in the cause of the Mission of Christ that has been experienced through the Society over this last year.

As ever, it is humbling to become aware of the faith and commitment of those who are our overseas partners in the cause of the Gospel.

Many have suffered hardship and persecution that are difficult for us to imagine — how many of us could really empathise with the people of El Salvador as the 'planes roared over their heads and the bombs brought destruction?

Many have a grasp of the worth of the Gospel that makes them eager to share it and to talk of God's grace, while we stand reticent and tonguetied before those who have not understood and responded to God's love.

Many have perceived truths within the Scriptures that have not enlightened the eyes of our understanding, despite the fact that our bookshelves groan under the multiplicity of Bible translations and commentaries, while they work solely from that portion of the Bible that is available in their own language.

The costly offering made from the poverty of so many of our sisters and



continued amassing and holding on to the 'goods' (a hopelessly misleading term) of our contemporary society while we talk of sacrificial giving.

As to the lessons in compassionate service and sensitive development that British Baptists could learn from overseas Christians, words would fail to tell the tale! God has given us to each other, though, and by His grace He has used us in the tasks of preaching, teaching and serving His children.

Within Britain, we have entered into a new partnership in Christ, certainly in two ways.

the Baptist Union of Great Britain, have brought not just proximity but possibility. Possibility, that is, of new levels of co-operation being reached by the bodies concerned.

What has been gratifying, is to see God's providence leading on in the Society's relationships with the Baptist Union of Scotland and the Baptist Union of Wales as well. A restructuring of the Joint Consultative Committee, which brings together the Unions with each other and with the Society, will enable the sharing of information, and the comission as never before.

Surely this is part of God's plan as we see the opportunities for our action together in the light of the changing face of Europe and the World.

Whatever else these pages project, there should emerge the image that all of our togetherness in Christ, within the Church and within the Society, is for the sake of the whole of humankind. We tell the story of the world's peoples and of the people of God. We chart at least some of the path of progress towards the fulfilment of God's purpose that we be truly together in Christ.

Together in Christ - Who Preaches

Proclaiming the Good News of the Kingdom. (Mark 1:14)

PROCLAIMING THE GOSPEL, preaching, evangelising, telling the story of what God has done and is doing in this world through Jesus Christ so that people may have a change of heart and mind, is at the centre of Christian mission.

Love in action is essential as well, and there are many examples of this throughout this report but there comes a time when we have to give a reason for the faith that is in us.

When Jesus set out on His ministry proclaiming the good news of the Kingdom and calling on people to repent and believe the gospel the first thing He did was to call a group of disciples around Him. Over the brief years of our Lord's ministry, living and travelling with Him, they listened to His teaching and preaching and they observed His acts of love and compassion.

For those who had ears to hear, the preaching, the teaching, the parables of Jesus gave meaning to the things He did. For those who had eyes to see and minds open to understanding His actions put flesh on His words.

As Jesus healed the sick, gave sight to the blind, sat at table with despised and rejected publicans and sinners, broke and blessed bread to feed a multitude and dared to pronounce a person's sins forgiven He was saying, 'This is what God your heavenly Father is like. He cares. He accepts. He is love.'

The saving nature and the extent of God's love were seen in Christ's suffering and death at Calvary and in the victory of Easter Day.

And then the disciples were commissioned to be witnesses of all that they had seen and heard and experienced. Strengthened by God's Holy Spirit, they set out to tell the story and proclaim the good news.



PROCLAIMING THE GOOD NEWS TODAY

WHOEVER THEY ARE and whatever their trade or profession, BMS workers are first of all committed Christians. When they go overseas they become involved in the work and witness of the national church. Working together with local church members they play their part in proclaiming the 'good news'.

Pharmacists, doctors and administrators take their turn in leading worship and preaching. Nurses go with Bible students to evangelise in new areas. Teachers lead Bible study groups in

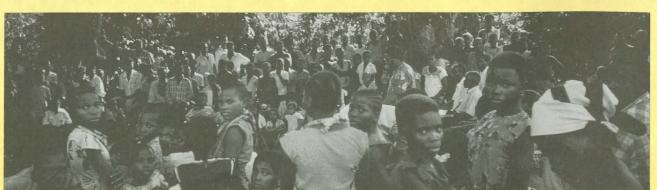
schools and administrators and maintenance workers set out on evangelistic trips with local Christians.

So the reports which follow cover only part of what is being done in preaching and evangelism. Nevertheless what is being done is varied and, to use the current jargon, is 'contextual' in the sense that it is adapted to the situation and understanding of people.

Hearing the good news within the context of El Salvador's suffering and tragedy is more an act of group discovery as people study the Bible together and learn how it relates to what is happening in their lives.

In Brazil the approach is traditional while in Sri Lanka the work, while no less effective, is much more low key.

In all of the situations we highlight BMS workers are not going it alone. They are working with and often under the leadership of national Christians.



HEALING THE SINS AND SICKNESS OF THE COMMUNITY

People in El Salvador quickly make the connection between the Bible and what is happening in their own community.

A LONG A NARROW, slippery path come two women, one in her early twenties and another with all the signs of her sixty years showing on her face.

They enter a small, candle-lit home and are warmly greeted with smiles and hugs. The nine people already waiting fairly represent the barrio's population. They are two old men, campesinos, out of work and lost in the city they never visited until the bombs drove them there; one young man, twice recruited by the military, once released after petitioning from his church and once escaped; and six women from 16 to 78 years of age, who wash clothes, sell tortillas, sell in the market or are maids. Five of them are mothers or grandmothers many times over.

After some light conversation and easy humour, the circle draws together and the young visitor prays. One of the old men leads a song about a young priest killed by a death-squad and how they draw strength from his story to look for the God of Jesus within the barrio.

As one of the women reads a passage from the Bible only the two visitors can follow it in their Bibles. The literacy class they began is still new and it will be some months before the others can read it for themselves.

In the story they hear of four people who lower a sick man on a stretcher to Jesus through the roof of a house. The man is cured.

They talk of the relationship between sickness and sin. Whose sin is the cause of sickness in their community? They talk about the team, the community, who cared for the man and had their faith rewarded. They discussed those who were shocked at the incident and who criticised Jesus for blasphemy and yet were afraid of his authority.

Connections are quickly made with the committee trying to organise a clean water supply for the *barrio*. At the moment, water has to be fetched from an impure source, 30 minutes walk down the hill, and has to be paid for. Two of the women are on the committee and there is enthusiastic support for the effort. All contribute to the discussion as they talk of other ways of healing the sins and sicknesses of their *barrio*, and of those who will oppose them, afraid of their success.

Later, other issues of news and concern are shared before they pray.

The young man announces a march to support the National Debate for Peace to be held the following week. One of the women slowly begins to talk of her son, who has just been captured by the army, and her tears bring the silence that opens the prayers.

Some more songs and then they break the circle, but are quickly regrouped around the woman, working out how to support her and her other children and where to go to get help for her son.

At 8.20 pm the two visitors leave down the muddy banks, picking their way back through the tiny houses. Tomorrow they will repeat the process in another small community in the barrio where the people have invited two others to attend.



Water carrying in El Salvador

EVANGELISM TRIP

Last July, Pastor Mudi, who heads the Evangelism Department of the Baptist Community of the River Zaire, Richard Hoskins, and an evangelistic team visited six district centres in the Bandundu Region to hold evangelistic rallies.

TN TOTAL,' RICHARD SAID at the time, 'some 19,250 have heard the word of God preached. Of these, 752 people made a first-time commitment and are now in baptismal classes, and

212 others made decisions to return to the church.

'Another 1,944 people had illnesses prayed for and a further 1,104 were counselled individually by members of the team, often ■ into the early hours of the morning.'

When Richard and Sue return to Bolobo, Zaire, after their furlough Richard will work full-time in evangelism. Richard believes that 'the vision for evangelism is slowly starting to grow amongst local believers and within the CBFZ as a whole'.

At the end of 1988 150 leaders from throughout the region went to Bolobo for a Bible Week Retreat.

'Their journeys by foot, bike and canoe averaged 140 miles. The theme was the

"Light of the World", and on the final evening 115 people dedicated or rededicated their lives to Christ.

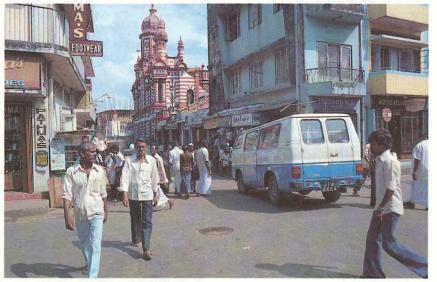
'Many of the pastors said that they would start Bible groups when they returned to their work. God is doing a great work of renewal in His Church.'

OUTREACH IN SRI LANKA

Last year, still in their early days in
Sri Lanka, Stella and
Michael Hambleton
went with a
Sri Lankan pastor to visit Pelahela.

NCE A MONTH he takes a Communion service at what is an outreach area for **Gonawala**. A fulltime evangelist works, in this mainly Buddhist community, from a restored Baptist church set amongst coconut palms on a rocky hill. The church at Gonawala helps in visitation and backup.

The Evangelist, all in white, met us and escorted us to a very simple, bare house of a poor family. Gonawala were going to assess the new well the family have dug there for financial aid in



Colombo, Sri Lanka

putting a proper top to it. The family are new converts and care is taken to try and help the needy and yet not entice converts with easy aid.

After the well inspection, we gathered in the little, bare living room for a prayer. The door is suddenly filled with neighbours and their children, listening.

Back in the chapel, a group of women met for the very simple **Sinhala** service and then we knelt on the concrete floor for Communion. When we said, 'God bless you,' in Sinhala, as we shook hands at the door, they seemed so pleased. A pineapple was thrust into our hands.

Next Sunday, about 100 children crowded into that church with their parents for the Sunday School prize giving. These children represent about 30 homes the Evangelist can visit.

So the Lord's work in Pelahela goes ahead. Many Baptists say, 'But why did the Baptist church, established there before, ever die away? Don't we need more evangelists?'



AFTER 175 YEARS

PEAKING ABOUT THE WORK at Cinnamon Gardens, Kingsley
Perera said that the church must not just be satisfied to exist within its own boundaries.

'Last year we celebrated over 175 years of life and we gave thanks to the Lord. But there is one question we ask ourselves most of all: "Can the Lord thank us for what we have done?"

'At least we are a loyal church but we can only boast of 250 members. That is less than two members for each year of our existence.

'We have to get out of our church building and go into the city, into our communities and into our country as well to show the love of our Saviour to the people. For this we need the support of the BMS.

'Please pray for the church in Sri Lanka.'

A NEW WORK

The congregation at Nova Vilhena in Rondônia, Brazil, where Vincent and Sadie MacDougall are based, is only 18 months old. The work got off to a slow start but was encouraging . . .

WE HAVE HAD A STEADY flow of people attending the services, some stay and some go, but we have a good base to work from.

Here life is very unstable, great changes in the economy, movement of families, health and poverty stress, and this is reflected in the attitude and conduct of the people. In this situation we have a small faithful group who are beginning to show fruit in their Christian lives and desire to serve the Lord.

For special meetings our small hall is not large enough and so we have opened the dividing section and we are building two small classrooms alongside the hall. My neighbour, who is a manager in our bank, gave me the wood to build the classrooms.

We have 50 people enrolled in our all- age Sunday School and usually between 35 and 45 attend. Our evening service averages 45 with as many as 90 at special services. We have a good growing youth group with strong leadership and we feel that this will be our main growth point over the next few months. We have 16 members and another twelve Christians co-operating with us. Also a group of non-Christians attends regularly.

... then in February this year, Vincent reported:

In recent weeks we have had a real breakthrough with many converts and an increase in all departments of our work. Last week, we had almost 70 people at the evening service and a converted Indian preaching. The previous week seven people responded to an appeal for salvation and restoration. This weekend we begin more training classes for new converts, baptism and church membership. Two young people have dedicated their lives to Christ's service and will be preparing themselves for college training.

MOBILISING CHURCH MEMBERS IN BRAZIL

We are greatly encouraged by the progress we can see in the work of the Association of Baptist Churches in the City, says Derek Punchard, who is responsible for coordinating evangelism in Paraná's Capital Association.

THE PULPIT EXCHANGE we planned for November was transformed into an evangelistic outreach through simultaneous services over the weekend. Fifty thousand invitations and 2,000 posters were distributed. There was advertising on 14 billboards and on the radio and TV.

The results were encouraging, with a good number of visitors in all the churches to hear the preaching of the gospel. Church members were mobilised to reach and invite visitors and 330 decisions were made in response to the appeals.

We are now planning the opening of an evangelistic and counselling centre in **Curitiba.** We have a hall and two large rooms above the Baptist Bookshop, which was opened on Octoer 27, where we hope to hold daily services, mid-day Bible studies and prayer groups and constant activities including clinics for medical, psychological and spiritual counselling, using members of our Baptist churches.

So far we have one telephone for a counselling ministry and we have launched a campaign for the furniture we shall need, plus the rent and maintenance of the project.

At the present, we are going forth in faith, in the belief that if the work is the Lord's, he will provide. Several of the churches have now raised an offering and others are going to give monthly.

On December 9 we united with other denominations to make a public witness in the central shopping area of Curitiba for the Day of the Bible, presenting in message and music the importance of the Bible for salvation and guidance in daily living.

We have just opened another church in the neighbouring township of **Araucaria.** It is situated in an area of new development. There were over 30 visitors present at the opening service in a packed building.

Altair Prevedello, Secretary Paraná Convention, talking to Derek Punchard



Together in Christ — Who Teaches



Then he opened their minds to understand the scriptures. (Luke 24:45)

NOT ONLY WERE the disciples commissioned to be witnesses of our Lord's victory over sin and death to the ends of the earth, it was essential for them to be prepared and equipped as well. It was vital for them to see the resurrection as more than a one-off event and to understand its significance, within God's purposes, as the climax of all that Jesus had taught and done.

More than that, it was the culmination of all that had gone before in the history of the Hebrew people, of all that was written in the Old Testament.

So Jesus taught them. He opened the scriptures.

"This is what is written," he said, "that the Messiah is to suffer death and to rise from the dead on the third day, and that in his name repentance bringing the forgiveness of sins is to be proclaimed to all nations."

They now understood their task. They were to bear witness in such a way as to bring people to repentance and to the discovery of forgiveness.



TEACHING TODAY

IN MANY parts of the world wide Church there is a crisis of leadership. In some places this is connected with evangelism linked growth outstripping the ability of national churches to train enough pastors and lay-leaders.

In a few cases, often where the church is a small minority surrounded by people of other faiths, visionary leadership has all but disappeared and it is hard to recruit new ministers.

It is a vital part of the BMS role to support the national churches in their teaching responsibilities, in the equipping of this and future generations to be effective witnesses.

In the limited space available we give examples of the way BMS personnel are engaged in lay training in Zaire and Trinidad and of theological education in Brazil and Zaire.

Teaching, of course, is not restricted to theological and pastoral subjects. BMS missionaries staff schools in places like Nepal and Zaire and again, in Nepal and elsewhere, they are teaching job skills.

In all of these instances, they are part of a team of colleagues sometimes drawn from the national church and, occasionally from the wider church.

SEMINARY WORK IN BRAZIL

Robert Draycott teaches at the seminary in Campo Grande, Mato Grosso do Sul

TEACHING in a Theological College here in Brazil naturally has its frustrations and culture shocks but there is a great sense of finally being involved in what I felt called to do.

We have nearly 80 students about half of whom are studying theology, all the men and a few women. The rest of the women study education. Both groups follow a common curriculum, separating only for some more specialized courses.

I am fortunate in teaching all four years, doing Old Testament introduction with the first years. Then the gospel and letters of John with the second years.

The most enjoyable course has been studying Paul's letters with the third years, partly because of the material and partly because I've seen this group twice a week. Perhaps the greatest challenge has been the Latin American Cultural History course with the fourth year students. It was at this point that I felt the benefit of the M.Th. course and approached the task with confidence.

Naturally enough various difficulties have surfaced over the weeks, most of which will involve a modern church history course, more Biblical courses and a New Testament theology course.

One detail to explain is that one group studies in the morning, while the others work during the day and study at night. This means that the teacher repeats each lesson. The morning students tend to work for the larger churches, or for the Faculty itself, during the afternoon to pay for their studies.

We would like to mention some of the students. **Pastor Henrique** was a friend of ours from Paranaiba in the Eastern Association. His was a good solid four year ministry but his only training had consisted of two weeks a year at a Bible school. He and his wife Marli and three year old Priscilla now live in one room at the Faculty.

Vivian is a third year student who works in our church. She is a keen and faithful worker, but with very little financial support and recently her health has suffered.

Adonias is in his fourth and final year and he shares the preaching with me at Ebenezer Church. He is a capable fellow and we have been able to work well together. He is from the capital of Maranhao, about 2000 miles away and he has only been home once during his course.

He would like to continue at Ebenezer, after he graduates, as a Pastor. The church is growing but mostly through young people who only earn enough to pay for their studies, so at the moment we do not have the resources to sustain a full-time Pastor.

A REGIONAL SCHOOL IN NEPAL

where Graham and Debbie Atkinson work.

ANDAKI BOARDING SCHOOL (GBS) is situated near the centre of Lamachaur. It began in 1965 at the request of local people with the assistance of the International Nepali Fellowship and UMN.

For a short time it was run as a private boarding school before becoming a Government school and being integrated into the National Education council.

In 1985 it was designated as a regional school by His Majesty's Government (HMG) to cater for the Western region of Nepal one of the six regions, each of which was to have such a school within ten years. So far GBS remains the only one of its kind.

The UMN is assisting in the running of the school with six expatriate teachers and an administrator. The aim

is eventually to provide an international standard of education for children aged 10-16 (and possibly in the near future 18).

By Nepali standards the PE facilities are a dream, although unfortunately the staff have had no formal PE training. The staff are Mohan, a chap who has been at the school for many years; Oeepac, a guy who works part time and Bidya, a young lady who plays volley ball at national level!

My job involves half a teaching timetable, curriculum planning and organisation and running of the department. Also the training of the PE staff....

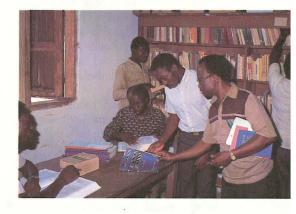
"I've taken on two supervisory PE lessons a week and an aerobics club!" says Debbie.
"I'm also doing a Jackanory spot with the younger kids four times a week. We're reading Charlie and the Chocolate factory, and next we're going to read The Lion, the Witch and the Wardrobe."

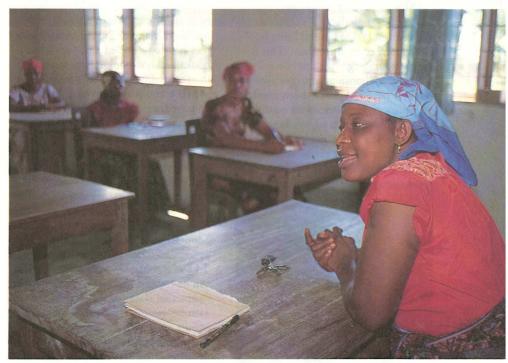
TEACHING AT DIFFERENT LEVELS

Pam Bryan teaches theology at Yakusu where students and their families have to cope with life in a new region.

THE BIBLE SCHOOL here is the Institut Supérieur de Théologie it is known locally as ISTY. There are twelve students and their wives and families.

Although most of them arrived at the start of the academic year - several, for a variety of reasons, came late. The last wife, travelling from her home in Ntondo, arrived late having been on the riverboat for 18 days not the best experience when you are alone with three small children.





Top: Yakusu ISTY Library

Bottom: A class for student wives

On the Saturday morning we knew that the riverboat was due and so the students had a pirogue canoe ready to paddle out to meet her as the boat passed, but the boat came earlier in the morning than expected and they were too late. So we watched helplessly as the boat passed by and then we frantically borrowed the hospital landrover to go to Kisangani to fetch her.

The students here settled down well in Yakusu, a new region for most of them. I have found it interesting as I've watched them, like myself, having to get used to different types of food, as the food varies from region to region.

They have all dug their gardens now in which to grow vegetables so life should become a little easier for them as the vegetables grow.

The first baby has been born and five more are due shortly so we are an expanding family.

Sadly one of the students has been diagnosed as having TB. The treatment for this is very tough and lasts at least a year, so he became quite weak, but is now getting stronger and has managed to keep up with his studies amazingly well.

There is an excellent school for the wives, directed by **Mama Kuvitwanga.** I teach Old Testament to both the men and women, but at very different academic levels. I enjoy this very much. I also teach English to the men. This I find more difficult, language teaching being a specialist subject.

There is an ISTY prayer meeting each Friday and all the students attend. We've been taking time to listen to God a new concept for them. This is very encouraging.

Sadly, relationships amongst the teachers have not always been good. There are problems from the past that I do not fully understand.

For me, I find that working with men and across a culture can at times be almost impossible. I need to have



God's wisdom to know what is simply cultural and what is Christian. I have felt very crushed and weakened by this problem, which is not yet totally resolved. Happily my neighbour says that I've started singing again so I must be feeling better.

GETTING A TRAINING PROGRAMME UNDERWAY

Sheila and Peter
Brewer have returned to
Trinidad, the island
they worked in from
1970 to 1977, where
they are leading a lay
training programme.

MOST OF JULY and August were spent trying to get the Training Programme underway. Sounds simple doesn't it? In reality a lot of sorting out had to be done before a programme could be hastily put together.

The old Princes Town Manse has been renovated as a centre for teaching. Many of the old records and files had to be sorted and such library books and text books as there are put in order before we could start.

Many books seem to have been damaged, eaten by bugs or lost and there are no catalogue cards at all, so it is almost like starting again. Incidentally there is real difficulty in getting books for the library or textbooks for students because of limited foreign currency due to the recession.

So we are spending a lot of time in administration and finance. Sheila is acting as Training Programme Treasurer, but only until a local person can be found to take over.

The first class was held on Monday 11th September with just 17 students. It is on a smaller scale than we had hoped, but this is probably partly because, in the last academic year, the programme did not function properly.

At present I am doing much of the teaching because the Revd Ken Cadette and the Revd Sheldon Dewsbury have both been out of the country for a few months.

In Trinidad recruitment needs to be done personally in the churches, and with barely three months to get ourselves in context, we are blessed that any teaching is taking place. All of it is concentrated at Princes Town. The northern churches are not involved at present, and it has been quite impossible this year to take classes in the remoter areas such as Rio Claro. These limitations are in some ways frustrating, but inevitable.

All experience suggests that no programme gets off the ground without many months of visiting, recruiting and building up relationships.

I am once more teaching at St. Andrew's Theological College it used to be New Testament, Greek and Church History before, now it is Old Testament, at least for the moment.

We have two Baptist students at this Presbyterian college, and I am responsible both for their teaching and their pastoral oversight. It is now possible to have a complete L.Th training there, whereas previously it was a feeder college for the United College of the West Indies in Jamaica.



EVEN CHALK IS RATIONED!

Janet Claxton returned to teach in Zaire last year after an absence of 20 years.

PORTUNATELY FOR ME it was a slow start at Upoto with many of the scholars and some staff still not

back after the first week. But we were teaching those who were there by 8.20 am on Monday morning.

Two hours of lessons and then the children were set to cutting the grass around the school which had grown rather long in their absence. But at least word got around locally that lessons had begun and many more children arrived during the week.

For me, getting used to a new programme, teaching in French and adjusting to a minimum of facilities will take a while. Text books for the children are non-existent as far as I'm concerned and I haven't even been able to lay my hands on a copy of all the recommended books yet, even though I started trying in France and continued in Kinshasa.

Even chalk is rationed so I'm glad I brought my own private supply with me. At present, lesson preparation is taking a long time and so is trying to learn so many unfamiliar names.

The school day starts at 6.45 am with

registration in front of the church followed by morning prayers in the church. Then it's up to school for the ceremony of the raising of the national flag and the national anthem.

Lessons begin at 7.30 am with three 50 minute periods. After a 20 minute break there are in theory another three periods but so far we have only got up to four lessons a day, Monday to Saturday. It's a long morning but it leaves the afternoons free for lesson preparation and marking.

HELPING PEOPLE TO LEARN MORE ABOUT THEIR FAITH

"That's how I see my work in Zaire," explains Chris Spencer.

IN ZAIRE, CHRISTIAN education has tended to be the department for any aspects of churches, work which don't obviously fit under the titles of schools, medical work or evangelism. So I tend to define it as anything which helps ordinary church folk to learn more about their faith.

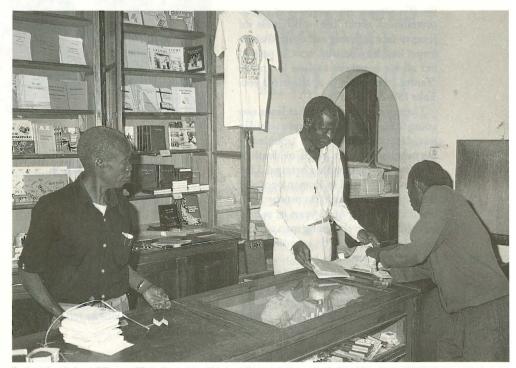
It can be with younger people in Sunday School work and Scripture Union groups. It covers the whole of the women's work. It also covers any form of lay training, organising teaching seminars and producing bible study material.

It covers Christian literature and, also for want of anywhere else, it covers choirs, flute bands and brass bands.

So there is wide range but the definition I normally give is "teaching about Christ to the church within the church."

I have spent two years finding out how to set about it. I've actually tried to visit as many of the churches as possible and to do teaching seminars myself.

Normally I would try and do some sessions specifically for the deacons



Baptist bookshop, Mbanza Ngungu

and others in positions of leadership on their responsibilities in the leadership of the church.

Others have been aimed more at ordinary church members. We have looked at stewardship and Christian giving, not just in the financial sense but also in the sense of giving the self and working within the church.

It is important for me to get into as many parishes as possible and for people to see that a missionary is trying to do this job. Not that I can provide all the teaching that is needed but I can set an example which other pastors can follow in teaching seminars. Also, I am trying to show the people that they do need to learn.

The long term aim is not to do all this myself but to produce teaching notes which can be used by ordinary pastors and to organise teaching seminars within their own parishes.

It is a help to have a visiting speaker. People have heard their own pastor so many times that they don't seem to take a great deal of notice.

We are encouraging parishes to group together to organise seminars. Three or four pastors will go to one church for one weekend and each give some teaching, and another weekend they will go to another church and do the same teaching there. This means that the local pastor isn't doing it all.

The Lower River region of Zaire has something like 16,000 church members. I'm supposed to provide the teaching for that "congregation" but there is no way for me to do all the teaching personally. So it is important to train other people to do it. I have to sell the idea of Christian education and then get more and more people involved.

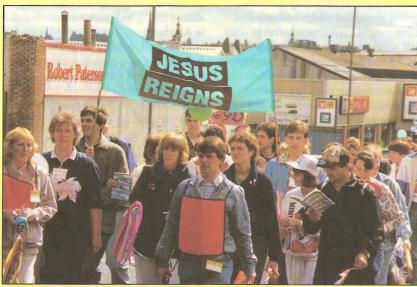
Together in Christ — Who Obeys

Yet not what I will, but what you will. (Mark 14:36)

THAT "YET" AT THE BEGINNING of the text sums it up. We speak so glibly, sometimes, about the willingness of Jesus to face suffering and death that we forget how he agonised, how he poured out all his heartache to God in prayer. "Father, everything is possible for you. Take this cup from me."

There was no pretence that Jesus was going to face the next few days easily. He was deeply distressed and troubled overwhelmed to the point of death because of his impending betrayal. Like all those who lived in Roman occupied territory, he trembled at the prospect of a crucifixion death. At 33 years of age he was still a relatively young man with so much left to do, so much, seemingly, not yet accomplished.

Yet not what I will, but what you will. Jesus could trust his loving Abba, Father not to fail him. That is why he could go on and surrender himself, in loving obedience, to the will of God.



Glasgow '88

OBEYING TODAY

I don't know why I'm here. The situation is terrible. I'm facing so much opposition to the work I'm trying to do that I wonder whether it is all worthwhile. I don't know why God wants me here, yet ... here I stay until he tells me to do otherwise.

THE HEARTSEARCHING of a BMS missionary serving in the heart of Africa. Humanly speaking he was fed up with the situation and prepared to pack it

But once again the "yet" speaks of another way of looking at his position. There is the belief that God understands the circumstances much better than any human being and that, in some way not yet discerned, God is slowly working his purposes out. He has his own good reasons for wanting someone to serve in a particular place.

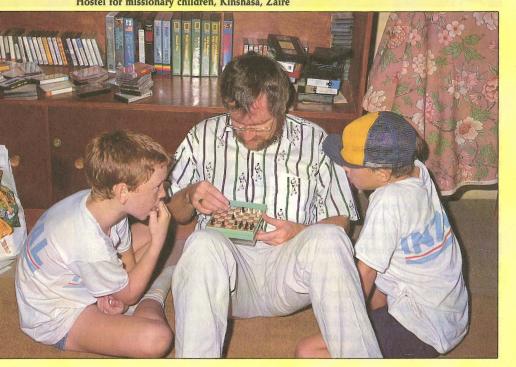
The pressures on missionaries today are considerable. It is hard to be separated from elderly and increasingly frail parents. Children are a constant source of anxiety, especially if they are thousands of miles away at school or in a hostel.

Culture differences seem to become more acute especially as the gulf between the two thirds world and the prosperous developed nations becomes wider.

And yet every year the BMS receives more than 300 enquiries about service overseas. British Christians are still, it seems, prepared to obey the call to go into all the world to make disciples.

However, missionaries have the option of returning home if things get too hot to handle. This past year we have witnessed our fellow Christians in places like El Salvador, India, Nepal, Sri Lanka and elsewhere prepared to face imprisonment, suffering, torture, injury and death rather than disobey the call of God. Their trust in him puts most of us to

Hostel for missionary children, Kinshasa, Zaire



Andy Wilson



Karen Poole



Jenny Smith



Linda Donaghy

A DAUNTING CHALLENGE

WHAT IS THE LINK between Karen, a primary school teacher from Bishops Stortford, Jenny, a doctor from Leeds and Andy, a man from Newbury, who services Ferraris for a millionaire?

No connection at all until you know that they have been accepted to use their skills overseas, leaving good jobs, which they have enjoyed, to venture out into the new and rather daunting challenge of overseas service.

None of them is talking in gloomy or martyred tones of sacrifice, but for them it is a question of following where God is leading them. It's as simple as that.

Where does an ex-policeman called Kevin, with Linda his wife, get the odd idea of going to work in Brazil, of all places? They were at Glasgow '88 with a group from their church. Kevin got separated from the group in the crowd during a Praise March. He saw, in the distance, a Brazilian flag held high by some Brazilians he had met.

As he struggled towards them, he seemed to hear a quiet voice saying, "This is what you must do. Leave your own and go to them."

He and Linda have not hesitated to respond in obedience, in spite of their fears about learning Portuguese. As the writer to the Hebrews puts it, and what more shall I say? I do not have time to tell about Neil and Ruth, and of Robert and Catherine in France, of Jane and Les, of midwife Sue, of David and Cath from Glasgow, of Maren from Cowes.

All these are obeying the call of Jesus Christ who said, Go into all the world.... and who gave us an example of obedience to his Father's will.

GOD CONTINUES TO CALL AND EQUIP

IN BRAZIL, many sincere people are offering their lives for missionary service. This is very much in tune with the priority that Brazilian Baptists place on mission and evangelism. They are now part way through a five year programme to double the number of churches and increase their membership by 1992.

Around 550 missionaries are serving with the Home Missions Board within Brazil itself and another 100 are at work elsewhere in the world.

David and Sheila Brown have the responsibility of selecting and training candidates for service with the World





■ Missions Board (WMB).

In August David presented 16 new candidates to the Board.

"The presentation was a very moving moment for me because I had accompanied the candidates through their entire process of selection and training."

The work of the WMB has been affected by Brazil's huge foreign debt and massive inflation rate of over 1000 per cent a year.

"This is hard enough to face for those who live and work in Brazil, but for the WMB it is harder still because we have to deal in foreign currency, purchasing mostly dollars," said David.

"You can imagine how difficult it is. In September one dollar cost us five times more than it did in January when our budget was planned."

Yet in spite of all, Brazilian Baptists have not been hindered in their work of mission which they regard as a basic responsibility for all Christians.

"We never cease to wonder at the way our Lord continues to call and equip his chosen ones for this special task."

THEY'RE NOT THE SWEETEST

But there are
Christians in Brazil
who have heard and
are obeying the words
of Jesus: "Whoever
receives one such child
in my name receives
me."

HE CAME ALONG to the preschool in Curitiba. He didn't turn up some days. His mother wondered why he had always been sent home early and came in absolutely filthy. He obviously just didn't want to go but we eventually got him there and got him settled.

He had certainly been a violent, uncontrollable child. He started to become a much happier, more levelheaded child and in fact stayed two years at the pre-school. He couldn't think of anywhere better to go.

But what really changed him were the teachers. They are all Baptist Christians who have heard the call of Christ to reach out in love to children like this.

These children turn up and they're not exactly the sweetest. Their backgrounds and the stories they can tell are not what you would expect to hear from children of that age.

When the teachers speak to them about sin the children add a few more sins that the teachers haven't thought of. But they also show them in a very real way the love of Jesus. Like all children they respond to this.

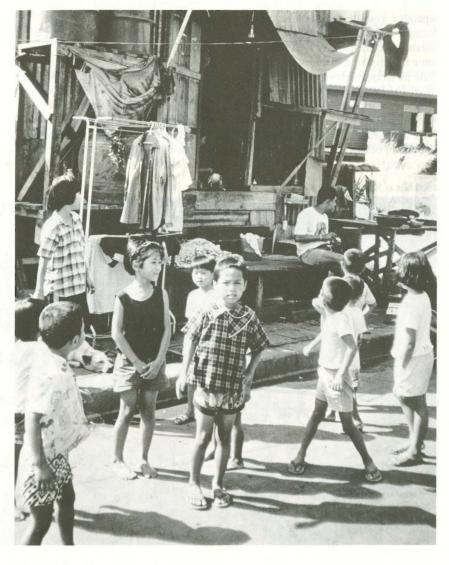
I DON'T UNDERSTAND

I don't understand Lord why you should want me here to serve these men and women.

Yes, this country is crying out for help!
People are sick
and there are few doctors.
Children are hungry,
but the land which should feed
them is eroding away.
They would willingly learn,
if there were those who could teach.

But why me Lord?
It's so hard
battling against misunderstanding
fighting the harshness of
mountain, wind and storm,
making sense out of confusion,
continuing to serve in the face of
ingratitude.

Lord
teach me to work with these people
as you would work.
May I know that even when
I give my all,
it is nothing beside
your gifts for me;
may I share that love
which cares and serves
and never fails when people
reject and spurn;
may I serve and in serving bring
glory to my Lord and not myself.



THEIR FAITH IS SO REAL

Often terrified, Christians in El Salvador have learned to trust and obey their Lord. "They don't look like heroes," said one visitor, "but . . .

THE CHURCH is El Salvador is really the church as it ought to be and the Bible is the life of the people once again. Their faith is so real and connected so intimately with every single thing they do.

A Baptist lady told me of the day the soldiers visited her and searched her house for four hours.

"I had psychologically prepared myself for it because I knew they would have my address and I was determined to keep my serenity throughout. And I did!

"They found a hymn, one that we often sing about freeing slaves.

"You have invented these words," they said.

"These are guerrilla words.

"Well, actually they come from Isaiah," I said.

"OK. Show us."

"At that moment I was so nervous, but fortunately I had marked my Bible and was able to show them:

"The spirit of the Sovereign Lord is on me, because the Lord has anointed me to preach good news to the poor. He has sent me to bind up the broken-hearted, to proclaim freedom for the captives and release for the prisoners . . . (Isaiah 61)

"They backed off when they saw it was actually in the Bible."

The fact that the Bible talks about freeing people was obviously too much for the soldiers. But that woman was brilliant and so unlikely. That is the wonderful thing about El Salvador. I met people who didn't look like heroes and heroines in any way whatsoever, until little by little their story emerged.



THE CHRISTIAN MOSAIC

God, your church is a mosaic of pieces large and small, of many colours and shapes whose differences, when blended make a thing of beauty not possible for any piece alone.

Help us to be trusting
as you fit us together.
Grant us the grace
not to find fault with our
neighbours
but to hold onto them
with genuine love
knowing that however ill-matched
we feel
we may become a perfect fit to you
Who see the whole picture.

for officialdom to produce the papers necessary to begin work. S PIRITUALLY I AM learning a lot. Being cut off from family and

JUST AN

APPENDIX

No matter how much a missionary

prepares for it, there is no escaping the

agony of culture shock. Sometimes, this

is linked with the frustration of waiting

Deing cut off from family and friends, who know us well, makes us more dependent on God. Many times when I feel lonely, he reminds me that I'm not alone, that he is always by my side.

God's timing is best, but recently I've wondered why he would want me to go through a time of feeling useless. I was thinking that if someone were to ask me which part of the Body (of the Church) I thought I was, I would probably say the appendix! The appendix has dubious worth, if any at

Then he reminds me that I am still his child and I don't have to earn his love it is unconditional. These are positive things, but, although they seem to be so basic, we still need to be reminded of them.

YOU HAVE CALLED ALL PEOPLE

Gracious God, you have called together a people to be the Church of Jesus Christ. May your people be one in faith and discipleship, breaking bread together and telling good news that the world may believe that you are love, turn to your ways, and live in the light of your truth.

Herald May 17

ah Prentice

Together in Christ – Who Rejoices



... and Jesus and his disciples had also been invited to the wedding. (John 2:2)

Jesus was a good mixer. He liked to be with ordinary people. He enjoyed their company, especially if they were celebrating something like a wedding.

There were those, of course, who criticised, Look at this man! He is a glutton and a drinker, a friend of tax-collectors and other outcasts. (Luke 7:34)

But for Jesus, life was not grim and gloomy. Amidst its pain and sorrow there was always room for joy. Indeed, he compared himself to children playing at weddings (perhaps an echo of his own childhood).

So it is not surprising that we find Jesus being invited, with his disciples, to a wedding. He must have been regarded as the ideal guest. In contrast to his more

serious minded and sober cousin, John the Baptist, he could be guaranteed to help any party go with a swing.

Jesus, by his very presence, changes the water of life into wine. Wherever he goes scowls are transformed into smiles and laughter takes the place of tears for isn't joy one of the fruits of his spirit?

REJOICING TODAY

WITHOUT BEING triumphalist there are many things we can give

thanks to God for. There is the fact that as a missionary society we have been in existence now for nearly 200 years. We are going to celebrate our Bi-centenary — plans are now well advanced — and we are going to enjoy the occasion even while remembering our failures.

Then there is the continued support of BMS work. Each year the home churches recommend new missionary candidates, old and young, to the Society. They faithfully engage in the ministry of prayer for the work overseas and they give generously for that work.

And because we are not in the work of mission alone but as part of the worldwide Church, we share the rejoicing of our brothers and sisters in Christ.

Together in Christ

BMS Workers and National Churches

ANGOLA

IGREJA EVANGELICA BATISTA EM ANGOLA

General Secretary:
Rev Alvaro Rodrigues
BMS missionaries:
Colin and Marcia Pavitt

BANGLADESH

BANGLADESH BAPTIST SANGHA

General Secretary: Rev James S Roy

BMS missionaries:
Phil Commons
Valerie Hamilton
Sue Headlam
Christine Preston
Suzanne Roberts

BRAZIL

BRAZILIAN BAPTIST
CONVENTION
General Secretary:
Rev Orivaldo Pimental Lopes

BMS missionaries working with BBC and the different state conventions:
David and Sheila Brown
John and Norma Clark
Chris and Marion Collict
Angela and Roger Collinson
Peter and Susan Cousins
Tim and Rosimar Deller
Margaret and Roy Deller
Kevin and Linda Donaghy
Christine and Robert Draycott

John and Maria Dyer

Ana and Avelino Ferreira John and Valerie Furmage **Jean and Michael Gardiner** Frank and Peggy Gouthwaite Kathie and Martin Hewitt Barbara and Keith Hodges Debbie and Paul Holmes David and Sue lackson Sadie and Vincent MacDougall David and Catherine Meikle Evelyn and Lee Messeder Gerry and Johan Myhill **Mary Parsons** David and Jean Perry John and Yvonne Pullin Derek and Joanna Punchard David and Joyce Stockley **Margaret Swires** Arfon and Janet Thomas Anne and Iain Walker Daveen and Michael Wilson

EL SALVADOR

EL SALVADOR BAPTIST ASSOCIATION

General Secretary: Rev Carlos Sanchez

BMS missionaries:
David and Rachel Quinney-Mee

FRANCE

THE FEDERATION OF EVANGELICAL BAPTIST CHURCHES

Executive Secretary: Rev Jean Pierre Dassonville

BMS missionaries:
Neil and Ruth Abbott
Catherine and Robert Atkins
John and Sue Wilson

INDIA

CHURCH OF NORTH INDIA BAPTIST UNION OF NORTH INDIA

Secretary: Mr John F Masih BENGAL BAPTIST UNION General Secretary: Mr B K Biswas BAPTIST CHURCH OF MIZORAM

General Secretary: Rev Hrangena

BMS missionaries: Ann Bothamley Betty Marsh Sheila Samuels Carole Whitmee

JAMAICA

JAMAICA BAPTIST UNION
General Secretary: Rev Cawley Bolt

NEPAL

UNITED MISSION TO NEPAL
UMN Executive Secretary:
Edgar Metzler

BMS missionaries:
Jane Andrews
Debbie and Graham Atkinson
Ruth Berry
Barbara and Harold Blake
Heather and Richard Cameron
Jeremy and Ruth Clewett
Susan Frame
Tim Lehane and Alison MacLean
Suzanne Linnell
Pirjo and Stuart Little
Sheila Loader

Andrew and Linda Mason

The Baptist Missionary Society ended the year with a deficit, most of it related to the move from London.

'The relocation to Didcot made it an unusual year,' said BMS Treasurer, Arthur Garman.

'The overall deficit of £694,781 is much larger than we are used to particularly when contributions

BMS Income

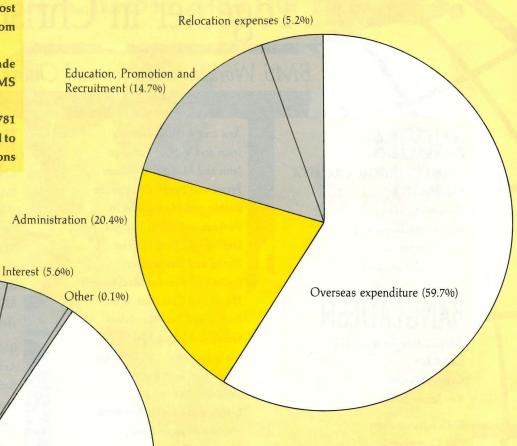
1989

Contributions from churches and individuals (66.5%)

Legacies (9.8%)

Reserve (18.0%)





and donations are up by nine per cent.'

Churches and individuals gave £2,558,159-£210,784 more than the previous year.

'But this was not sufficient to meet our normal operating costs by about £155,000,' Arthur Garman said.

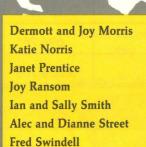
He spoke about the delay in disposing of the Society's London headquarters.

This meant that the capital reserve had to be used to finance the purchase and the fitting out of Baptist House with the result that we lost about £219,000 in interest.

'On top of this, our normal operational costs rose by £20,000, redundancy payments and removal to Didcot amounted to £200,000 and then there was the overlap of staff, printing of new stationery and additional depreciation on new furniture and equipment which came to £123,000.

'So a large part of the deficit relates to the move and to the capital finances, but the most important thing to remember is that our actual income was £155,000 less than we needed for our normal operational costs.'

INCOME			
31.10.88		31.10.89	
2,347,375	Contributions and donations	2,558,159	
274,375	Interests and dividends	217,001	
353,775	Legacies	378,789	
3,664	Other	5,459	
2,979,687	TOTAL INCOME	3,159,408	
105,204	From reserves	694,781	
3,084,891		3,854,189	
EXPENDITURE			
MAGES TO LE	OVERSEAS	Brown, T.	
1,366,398	Direct Overseas	1,506,278	
132,891	Missionary Training	108,429	
69,490	Scholarships etc	73,854	
111,725	Missionary Retirement costs	135,819	
88,582	Supplementary Services etc	123,423	
225,000	Building, equipment, transport	300,000	
1,994,086	TOTAL	2,247,803	
56,212	CO-OPERATIVE WORK	53,015	
579,985	ADMINISTRATION	785,802	
454,608	EDUCATION, PROMOTION AND RECRUITMENT	567,280	
	HEADQUARTERS RELOCATION	200,289	
3,084,891	TOTAL EXPENDITURE	3,854,189	



SRI LANKA

SRI LANKA BAPTIST SANGAMAYA General Secretary: Mr L Kariapperuma

BMS missionaries:
Michael and Stella Hambleton
Lynda and Paul Henstock
Joy Knapman

THAILAND

THAILAND BAPTIST
MISSIONARY FELLOWSHIP
THE CHURCH OF CHRIST IN
THAILAND

General Secretary:

Rev Dr Boonratna Boayen KAREN BAPTIST CONVENTION

General Secretary:

Mr Sunny Danpongpee

LAHU BAPTIST CHURCHES

General Secretary:

Mr Suwit Damrongphong

BMS missionaries: Christine and Geoffrey Bland Jacqui Wells

TRINIDAD

BAPTIST UNION OF TRINIDAD AND TOBAGO General Secretary: Rev V A Cadette

BMS missionaries:
Peter and Sheila Brewer

ZAIRE

BAPTIST COMMUNITY OF THE RIVER ZAIRE

President:

Rev Koli Mandole Molima

BMS missionaries:

Wilma Aitchison

Stephen Allford

Margot Bafende

Elizabeth Baker

Jane and Leslie Bromley

Alan and Janice Brown

Pam Bryan

Barbara and Tim Bulkeley

Christopher and Marie Burnett

Dannie and Margaret Calder

Susan Chalmers

David Champion

Deanna and Owen Clark

Janet Claxton

lackie and Michael Cranefield

John and Ruth Davis

Edith Dawson

Alison Dutton Brenda Earl Robert and Ruth Ellett Rosemary Giboney Carolyn and Steve Green Maggie Hester Angela and Timothy Hinchliffe Adrian and Sylvia Hopkins Annie Horsfall Richard and Sue Hoskins Gwen Hunter Freda and Hugh Kennedy Carol and Michael King Ann and Gordon McBain John and Rena Mellor **Ruth Montacute Eunice Murray** Bernie Olding Christopher and Lynette Outram Mary Philpott Karen Poole Denise Price Mary and Timothy Reed Pam and Steve Syemour Elizabeth and Richard Smith Christine and **Christopher Spencer** Ian and Pauline Thomas Roz Williams

Location not yet decided: Jennifer Smith

Maren Wilmott-Borberg

Alan and Ruth Wood

Foster and Jean Wright

Pat Woolhouse

Andrew Wilson

PIMU TARGET SMASHED

NO! Not another programme for dieting. The PIMU PLAN is the name of the BMS project for Young People and Children.

Over the past two years, more than 400 churches have registered and shared in a scheme to learn about and to raise money for the hospital at Pimu in Zaire.

Participating in the Project has been enjoyable, stimulating and challenging at least that is what all the letters received from those who have been Pimu Partners have indicated.

The project, which was launched at the Baptist Assembly in 1988, set out to raise £50,000 over two years towards the cost of rebuilding Pimu Hospital. Many of the existing buildings, with walls made of mud bricks, were falling down and the whole hospital was in need of modernising and extending.

In fact, well within the period set aside for the project, the target has been smashed and a new one set at £60,000. The new target reflects the amount actually given to Pimu by BMS.

More important than the money which has been raised is the interest and enthusiasm for mission which the project has created.

The longer project time has given youth groups, Sunday schools and churches the opportunity to plan events and use the resource material in the four Pimu Packs which have been specially produced to help those participating in the project.





Working on Pimu Hospital



MUCH TO PRAISE GOD FOR

Carole Whitmee, in Orissa, India, rejoices in the way God is using former hostel boys.

THERE IS A SMALL Bible School in Balangir, started at the beginning of 1989. It has 20 students who will eventually become pastors of village congregations. They are young men with a keen desire and commitment to serve the Lord.

The highlight of the Diocesan Council was the ordination of a number of young men, one of them a former hostel boy. All are presented for ordination by the Secretary of the Pastorate Union in which they are serving. The Secretary of the Balangir Pastorate Union the biggest in the Sambalpur diocese is another former hostel boy, now a graduate teacher. Both had been in our sponsorship programme and it was so thrilling to see them in these positions of leadership and being used of God for his glory.

There is so much we can praise and thank God for, much we cannot understand and much is uncertain. But our faith and trust is in the Lord.

HAPPY BIRTHDAY

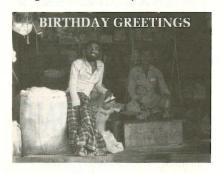
NE OF THE GREAT successes of BMS promotion is the Birthday Scheme. Although it has been running for many years, it has not lost its appeal.

Simply and effectively, members of British Baptist churches are enrolled by their local church "Birthday Scheme" Secretary. Each birthday they receive a BMS Birthday card, an offering envelope and an invitation to share their celebration with people around the world.

In 1989, more than £155,500 was added in this way to the BMS medical work funds. This money was then used to make grants to BMS partner churches for hospitals and clinics, for medical equipment and to pay the salaries of national and BMS medical personnel.

Two years ago, the birthday cards were improved! Better photographs and a larger card ensure that recipients are given a visual insight into the lives of people living in partner countries.

Each year, four new birthday cards are produced and stocks are quickly "eaten up"! The Birthday Scheme is a regular and important feature of BMS promotion and news of churches joining the scheme, or of more people being enrolled is warmly welcomed.



WOMEN MINISTERS IN JAMAICA

THE JAMAICA BAPTIST Union has accepted its first lady candidate for the ministry. Miss Doreen Wynter began her training at the United

Theological College of the West Indies in September.

The decision to recruit, train and ordain women to the ministry was made at the 139th General Assembly of the Jamaica Baptist Union held last year.

"For over a century, women have served the churches as deaconesses, deacons, lay-preachers, secretaries and treasurers," announced the Jamaica Baptist Reporter in its coverage of the Assembly.

"However, we have never had a woman as pastor of a church or circuit. From now on, women will be among our ministerial students at the College. They will fulfil weekend appointments in the church and at the end of their four years of training will leave UTCWI as probation ministers.

"The great challenge will come to us when they become available to receive a call to become pastors of churches or circuits."

For many years the BMS contribution to the work of the Jamaica Baptist Union has been through a lecturer at the UTCWI. The Society continues to support Baptist work on the island but, since the return to the UK of Keith and Jaqui Riglin, there are no longer any BMS workers there.

WEAVING AWAY

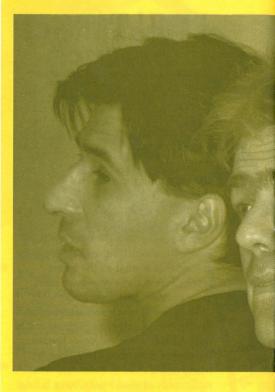
THE WEAVING PROGRAMME at Chandraghona, supported by Operation Agri and the Baptist Missionary Society, is helping to provide jobs and income for a number of ladies in Bangladesh.

"We have 26 ladies working in the project," reports Sue Headlam. "They are all destitute. Because they have been exploited for most of their lives, they expect nothing.

"So it has been a joy for us to see them develop as people and smile. Their health has improved and they are taking a pride in their work as they develop their skills. We watch their children go to school and start to play.

"As a result, the status of the women in the community has improved and we have the bonus of seeing those who, although Christian by birth, have never gone to church now attending.

"We pray that as we develop this work, that not only do we give jobs and wages to women and enable a traditional skill to continue, but we never lose sight of our aim to give total health to the people — health of body, mind and spirit."

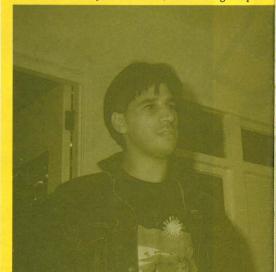


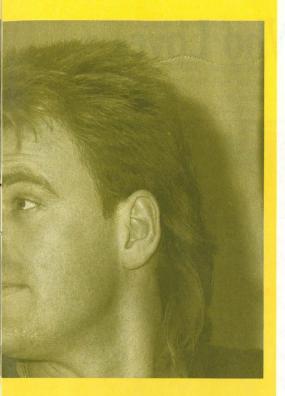
28:19 THE TOUR

JUST WHAT WAS 28:19 The Tour? Despite all the publicity, the many articles and The Tour itself, there are some who are still wondering just what those numbers refer to.

Taking the verse, which is often called The Great Commission, in Matthew 28, verse 19, the BMS organised an eleven venue, nationwide tour to take the message to young people that the words which Jesus spoke to his first disciples are still relevant to the church today. And we emphasised that young people have an important role to play in the work of world mission.

Steve Chalke and John Passmore, BMS Young People's \$



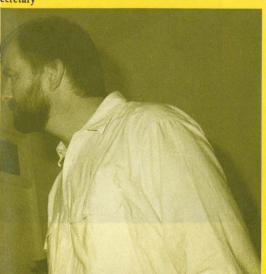


Martyn Joseph, Steve Chalke and Shout Theatre Company joined forces with the BMS to put on a programme which included songs, drama, video and straight talking to put over the message. There was plenty to enjoy, loads to laugh at and much that challenged the 7,232 people who shared in 28:19.

Each night ended with a challenge for those there to consider what God had been saying to them throughout the evening. Nearly 500 young people responded and of those, over 400 indicated that they wanted to get involved in serving God, either in Britain or overseas

28:19 The Tour happened in October, but the effects are going to be felt and seen in the lives of those young people and throughout the world for a long time to come.

ecretary



THE MOVE

 Γ OR MANY BMS STAFF members, 1989 was dominated by one thing The Move.

We had talked about it, laughed about it, prepared for it, and then it finally came.

In August, removal vans headed out from London to Didcot in Oxfordshire, carrying a myriad different files, books, papers, and equipment. They also carried the BMS and Baptist Union of Great Britain into a new era and a new expression of partnership.

Before "The Move", the BMS said farewell to a number of valued staff members, including Claud Turner, the Administration Secretary, who has retired after faithfully serving the BMS for almost 30 years; and Cyril Price, Assistant Financial Secretary, who has continued to serve the denomination by working for the Baptist Housing Association in London.

The'settling in' period went very well, as we became accustomed to an'open-planned' style of office layout, well designed furniture and equipment, and not least, Didcot itself!

The new members of staff have brought a sense of refreshing newness to the Society, and we are grateful for their dedication, often in the face of adversity!

After we had settled in, Sue Le Quesne decided that the time had come to retire gracefully from the scene. We are grateful for Sue's long history of service with the BMS, starting with leaving for East Pakistan in 1957 to her return to the Home Staff in 1982, latterly as Promotion Coordinator. She has been succeeded as Promotion Co-ordinator by Sian Williams.

We welcomed Michael Quantick as the new Administration Secretary who, prior to joining the staff, had worked in local government in Torbay.

The Move has brought in its wake new ways of working. The 'AwayDay' has become a familiar expression to staff. The Promotion Team and Area/ National Representatives are keen to meet regularly to plan both the production of resources and strategies for the future. This started recently with a successful 'AwayDay' at a nearby Quaker Retreat Centre.

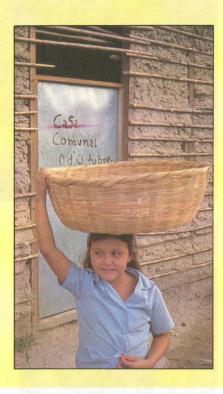
The Overseas Department has also held 'AwayDays' to take time to think and plan for the future.







Together in Christ – Who Loves





THE HOUSE OF FRIENDSHIP

Margaret Swires works in Campo Grande the capital of the Brazilian state of Mato Grosso do Sul. She has been helping to set up a project called "Baptist House of Friendship."

WE STARTED OFF by going along to community meetings to try and find out what the community felt their needs were. These were in favela or slum areas of the city.

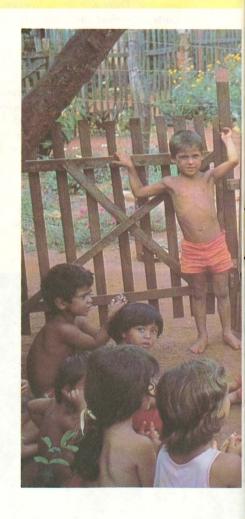
There were some needs we felt we couldn't meet but we knew a government organisation that could and we were able to put them in touch.

They said there was a need for preschool education and remedial work. We actually did start remedial work in one favela in a building that existed which belonged to a church.

Then we started pre-school work because there were a lot of children in the favela who were supposed to be receiving education but the local government and the state government had no facilities to teach them.

Basically the whole project is funded by two different government organisations. They have money for work in the slums which they then pass on to us, after they have had a look at what we are doing.

It was very much hand to mouth. We had a promise, the first teacher we ever had was paid by the local Baptist association. The children are now sponsored by World Vision and we hope to have a lot more support from the local churches. The initiative was theirs and so the enthusiasm, we hope, will continue to be theirs.



When he saw the crowds, he had compassion. (Matt. 9:36)

THIS WAS NO MERE intellectual concern for the needy of the world thought out in isolation. It was quite literally a "gut reaction" the Greek text has that meaning.

We all react to crowds in different ways. For many they are a threat or a noisy nuisance. For others they are a place to lose oneself. And for some, latching on to legitimate grievances, they are a rabble to stir up for a cause.

But when Jesus saw the crowd, within his heart, his stomach, his bowels with his whole being he felt the pain of the people. He was moved to love.

"They were worried and helpless, like sheep without a shepherd. So he said to his disciples, The harvest is large, but there are few workers to gather it in. Pray to the owner of the harvest that he will send out workers to gather in his harvest."

The compassion, the love, the pity that Jesus had for the crowd was more than feeling. Jesus was not one for shallow, tear-shedding sentimentality. His was active, costly compassion. It was a love that compelled him to reach out to

touch the lives of sick, lost, lonely people, a love that led him to the costly sacrifice of the cross.

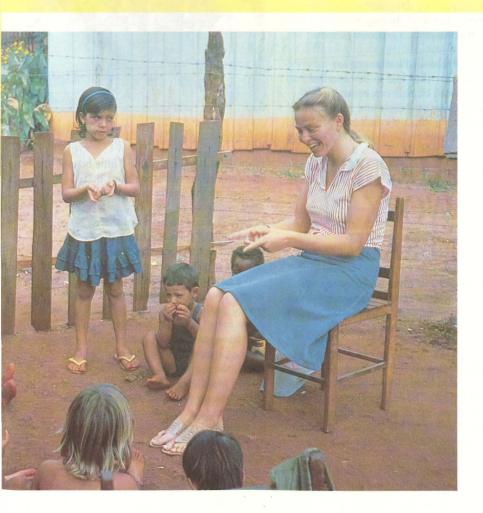
CHRIST'S LOVE TODAY

ROM ITS BEGINNINGS, the BMS has always been involved in a holistic ministry. As one missionary put it a few years ago, "You can't preach about a loving God without showing that love in your lives. How else can people know that God is love?"

Whilst the BMS is first and foremost a missionary society and not an aid agency, the gospel we proclaim is centred in God's loving heart. We are called to reach out in the spirit of Christ to all in need and to have compassion on the crowd of hungry, sick, disadvantaged and oppressed people in the world today.

That love is shown in a variety of ways — health, agriculture, development and social work — all linked with the work of the national churches and according to the priorities which they set.

Left: Favela Below: Margaret Swires teaching children



LEAVING PROSPERITY BEHIND

"Does God have something to say through me?" asks Michael Cranefield.

HOWEVER OFTEN we make the journey from Zaire to Britain, or back again, there are tremendous adjustments to be made.

These changes are not necessarily related to the climate, although we left Britain in a heat wave and arrived in Zaire as the cooler weather began.

We have left behind the prosperity of Britain (where we are not especially well off!) to live amongst the poverty of Zaire where we are seen to be infinitely wealthy.

One of the places where I occasionally lead services is the



Caravanserai. It has been built as a sort of lodging for those who come to the hospital from afar, but who don't need to be hospitalised but who need to be nearby for regular out-patient treatment.

The occupants are mostly very poor this is not a five star hotel! Those with the means to do so, or who have family or friends in the Kimpese area, stay elsewhere. Many of those who stay at the Caravanserai are Angolan refugees. This camp doesn't resemble an African village; those living there are simply thrown together, with none of the family ties and long associations normal in a village setting. They are strangers to each other.

It can be a depressing place where the sick and the poor are put together. Can God speak to these people? Does He have something to say to them through me? These are the questions I ask myself and yes, he does speak to those who come and hear.

In miraculous ways a foreigner, who speaks the language with difficulty, who knows nothing of poverty or need or sickness as they know it, is used as a channel for God's word.



HE WAITED SEVEN MONTHS...

"Centres offering specialist eye treatment are still few and far between in Zaire," reports Hugh Kennedy. "A very long (and expensive) journey might be necessary for the patient seeking care, and few can afford it. . . ."

PASTOR BUHAMBU works in the CDCZ (Disciples of Christ) church at Mondombe, at the eastern border of the Equateur province. Aware that his sight was failing, he set out on the long journey to Mbandaka, in April 1989, when he heard that I was visiting Bolenge on a week-end visit.

He arrived at Bolenge just after our departure. The doctor there diagnosed glaucoma, prescribed medical treatment, and the pastor (and accompanying daughter) waited for seven months at Bolenge for my next visit, to have the necessary surgery done

Sadly the visit I arranged for November 1989 had to be cancelled, for reasons outside our control, whereupon the pastor and his daughter caught the next plane for Kinshasa and turned up at IME a day or two later.

Tragically, very little sight remained, but he had his operations in an attempt to conserve what remained, and just as we left to come on furlough, they left on the long journey home.



SLUGGISH WORK IN BRAZIL

David and Joyce Stockley report on the agricultural work at Potinga in the Brazilian state of Paraná.

SANTINO, THE FARM Manager, commented that we have completed lines of field beans for the first time at CEBADER. These are the fields from which we were lifting three kgs of line slugs per day, last year, and where we had to re-plant maize four times to obtain a crop.

We experienced three floods in our lower fields, and closing the road for

more than 24 hours. We had little boys splashing about removing slugs that climbed up the young maize plants. Then suddenly we have no more slugs, or only one or two here and there. Hand picking from our traps of vegetable matter, and the floods had reduced slugs to a manageable level.

We have not relaxed our guard but to see row on row of un-attacked beans is very exciting!

We are grateful to Operation Agri' who have researched experimental stations around the world for us, and have come up with ideas, illustrated leaflets in different languages and the 1989 book on slugs and snails in World Agriculture!

In the mid-winter season we were able to visit neighbours who still have slug problems tp advise them in their situation. Slugs are a contact, an excuse for a visit, a mode of entry!

28 May Herald

... A COMMON INJURY

MAMA BOPOPI is the cheerful, bustling, always active wife of Bolobo Primary School director Bopopi. Committed Christians she and her husband have faithfully worked for the church for years. One Saturday afternoon she turned up unexpectedly at our door, at IME, very worried and distressed. A couple of months previously she had injured one eye badly with a piece of wood while working in her garden (a common injury) and had lost sight in it.

However a few days previously her other eye, up till then normal, had become painful and sight was rapidly going from it. It was easy to understand why she was so worried and her family so distressed. She and her helper stayed with us in our home for some weeks while she was treated. The eye was being threatened by a combination of inflammation of the cornea, and glaucoma, and there is no doubt that, untreated, that eye would rapidly have gone blind.

We prayed, and with medical treatment followed by an operation, the condition settled and sight in the eye returned to normal. She is now again her normal active self back in Bolobo. Praise the Lord!

ANDHI KHOLA

Tim Lehane and Alison Maclean work on the Andhi Khola Hydro Electric project in Nepal.

THE ANDHI KHOLA Hydro Electric power plant is getting nearer and nearer its finishing date, even though it is pushed further into the future each time they hold a planning meeting.

Almost all the construction work is done now; the dam was finished the day before the first pre-monsoon floods swept down the river and covered it over, and all monsoon the dam was a glorious sight.

It has been designed so that the water will flow over it when the river is high, and it's great to see the water pouring over in a graceful arc, and know that it was created by lots of people with very basic tools and simple technology.

From the dam, some water is channelled through to the top 'head race' tunnel, which goes through the hillside and comes out at the central work site, where they are building the control building for the operators of the power station over the very large hole in the ground which will channel the water down to the powerhouse, 250 metres below.

This large hole, the drop shaft, recently had to have rock bolts inserted into its sides. Tim designed the platform from which the rockbolting was successfully done, and soon they'll be attaching the metal tube, the 'penstock', which directs the water into the turbines in the powerhouse, to these bolts. The main work at the site these days is down at the powerhouse, in preparation for the arrival of the turbines and generators.

The installation of the penstock, and the turbine/generating equipment will be difficult and dangerous, and we ask for your prayers over this wisdom and care are needed.

With seven years of work, two kilometres of tunnel, 250 metres of dropshaft and the excavation of the powerhouse behind us, we have never ceased to give God thanks for His protection over the work, as there had been few accidents leading to serious injury, and no deaths.

But this record of which we had become proud means nothing now, as a Nepali worker in the powerhouse was recently killed by electric shock. His family has lost their only son, and the project has been painfully reminded of the dangers involved in bringing change and development to this country. We are still in the early days after this accident and up till now fear, recriminations and demoralisation aren't apparent, and we pray that the workers' morale and spirit can be restored.

COMMUNITY HEALTH IN BANGLADESH

We hold a clinic at the Karnaphuli Paper Mill, near to Chandraghona, each Monday afternoon, reports Sue Headlam.

WE ARE ABLE to help the children of the poorer families to improve their health, but since we have only been doing this work for seven months we have a long way to go. There is a population of 50,000.

We use two classrooms in the primary school, so we have a lot of competition from children learning by rote when we try to listen and speak with the mothers.

In the Primary Eye Care Programme, we have seen 1000 primary school children and have found around ten per cent of them with problems.

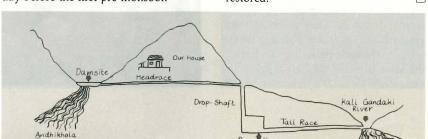
I was amazed at this high figure, but the experts say it is to be expected. Our problem now is where to refer the cases we cannot deal with.

I was invited, in February, to visit the Bandarban Hill Tracts. It was an amazing visit and so different from our Chandraghona area, perhaps more like Thailand.

The journey, an adventure in itself, was along a new dirt road for 19 miles into the interior. We visited Mrung, Tipera and Bawm villages. The people had to walk miles to collect water from a stream. Being the dry season, even that source was sparse.

They had no health care at all and no access to medical facilities. I regretted not having immunisations, Vitamin A capsules and worm medicines with me.

I mentioned that I would love to help set up something for them and the government officers escorting us jumped for joy! There are many obstacles, not least the security of the area. On that visit we had two jeep loads of armed guards as an escort. Working in this area would be an exciting opportunity.



Together in Christ — Christ Who Suffers

"Can you drink the cup of suffering that
I must drink? Can you be baptised
in the way I must be baptised?"
"We can," they answered.
(Mark 10:38)

THIS IS ABOUT THE COST of discipleship. It is about putting our lives on the line for the sake of the gospel. It is about being open to the hurts and sufferings of other people — about being torn apart by them — as our Lord was. It is about choosing to be where Christ is,

alongside disadvantaged men and women the world over, as he combats those evil powers which grind them down. It is about taking up our cross daily if we are serious about following him.

These are not easy words for they speak of life being poured out in love for the sake of the world. As one commentator puts it, "They are words with blood in them."

"This cup ... when we drink from it, we are sharing in the blood of Christ."





SUFFERING TODAY

NO ONE SEEKS MARTYRDOM willingly, but there are times when, as a Christian, you have to stand up and be counted.

As one person in El Salvador put it at the height of the conflict there last November: "I don't know much about politics, but from my Christian perspective I can't help siding with the poor. If this makes me a leftist in the eyes of the government, so be it."

At moments I have feelings of being completely lost and impotent, but God is supporting us. From my house I could see bombs being dropped and in desperation I called upon God, "Where are you?" and the answer came, "What are you doing to stop this?"

That is the challenge which many of our fellow Christians are having to face as they open their lives to the sufferings of men and women. They are more than sympathising they are opening themselves to the same hurts, they are feeling the same pain and they are a dying the same deaths.







OUR ONLY PROTECTION IS YOU

"We feel strengthened by your support."

That is what one Baptist leader
in El Salvador affirmed at the
height of the renewed fighting
last November.

UR ONLY PROTECTION is you. On one occasion a lot of us were sheltering in a church building in a poor part of San Salvador. We were lying on the ground because rockets and bombs were falling all around. Then one man spoke to me.

I don't how to describe this to you, but we aren't alone.

And we weren't. Many people in Britain were praying for us and we knew that what was happening to us was not going unnoticed.

TORTURE, BEATINGS AND PRISON

AT LEAST 144 NEPALI Christians are awaiting trial at the present time.

"Most of them have paid bail and are required to report monthly to the court until their cases are finalised," said one recent account of the situation in the country.

"But 21 are still being held in police custody and another ten are in jail three serving six years for preaching and making disciples and another serving three years. There are a further 35 men and women who have received sentences from various courts, but have not yet been placed in jail. The sentences vary from a few months to seven years."

These are probably only a fraction of the numbers involved. Because of the remoteness of many groups of believers and the difficulties of communication, it is virtually impossible to determine the exact number of Christians involved in legal persecution.

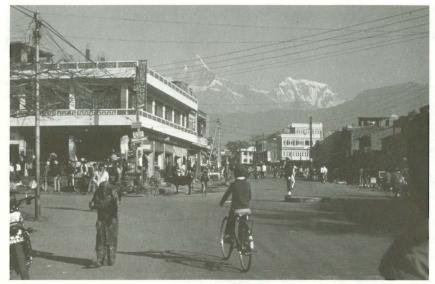
Torture and beating of prisoners, ▶

 especially while in police custody, is practised as a matter of routine in the villages.

Nepal is the only Hindu kingdom in the world and the king is worshipped as an incarnation of the god Vishnu.

So the growth of Christianity is seen as a threat by many people and from its beginnings the church has known opposition.

Until now, Christians have accepted the reality that it is against the laws of their land for anyone to change faith and have not encouraged the world Christian community to highlight their plight. Indeed they have seen persecution as part of the birthright of every Christian to suffer for the faith.



Pokhara, Nepal

DISAPPEARED

MICHAEL, WHO COMES from a non-Christian background, was due to be baptised on the first Sunday in September. Kingsley Perera, the pastor of Cinnamon Gardens Baptist Church, Colombo, Sri Lanka, had arranged to meet him and other baptismal candidates for a final training session.

"But Michael did not turn up. In fact he had disappeared," Kingsley said.

"No one could find him. Had the army taken him? If so we thought there was no hope of his returning."

His distraught wife, a Buddhist, and his two young sons were cared for by church members and there was a great deal of prayer for him.

The pastor left Sri Lanka for Britain, in order to begin some theological studies, still not knowing what had happened.

Then after four and a half weeks Michael turned up in church one morning. It was true. He had been taken by the army as a terrorist suspect and finally released when it was realised that he was innocent.

"You can imagine our joy at his return," said Lynda and Paul Henstock, who are working at Cinnamon Gardens while Kingsley Perera is in the UK.

"Michael was baptised on 22 October, the church's 176th anniversary, and his wife is now attending church with him."

IF WE COULD HAVE CHOSEN SOMEWHERE FOR HER TO DIE.

When Abigail, the daughter of Sue and Richard Hoskins, died in her sleep last July they were glad it was in Zaire where they received "great love and support from our African friends, who know so much about suffering and grief."

WHEN WE FOUND Abigail in the cot the first person who came to the house, after our colleague Richard Smith, was Pastor Eboma and then in very quick succession all the church leaders.

The first thing, in fact, that Pastor Eboma did was to pray with us. You could tell immediately that he knew exactly what we were feeling. He didn't need to think about it, he knew exactly what was going on. In Britain this might be awkward. But there in Zaire, he was on our level because he had been through it before. And that was true of all the others that came to the house.

They all came in, one after the other. Every pastor or church leader and many of the lay people. They came and they shared stories about their own lives, about their families and about children who had died.

It was just amazing. They were just saying, "You can go through this as Christians. You can come through. Don't go back on us. Come back to Zaire.
Don't go and leave us. We've been through it too."

In a sense this confirmed what we already knew. We said that if we could have chosen a place for Abigail to die, and to go through all that her death meant, it would have been there in Zaire. And obviously it had to be Bolobo because we knew the people there.

Also our suffering has enabled us to enter into their suffering. When we go back we will be different. We should be able to communicate in a special way when we counsel people or when we are there with them. We hope that means that we will identify more with them because they all know what suffering is about.

OFF THE STREETS

NE OF THE CHILDREN who came to the crêche was extremely sick and so we took him to the hospital. He had pneumonia, was malnourished and dehydrated. We gave a lot of back up support both to him and his parents.

When we visited his home we discovered that his father was extremely ill. He was dying. However, the family had connections with the Adventist Church and with their help we got him to hospital.

He actually had cancer and was operated on. When he started recover we were able to give support to the family and to help them with medicines because he couldn't work.

He normally made his living by selling ice cream on the streets. His wife went out washing clothes and so needed to put the children into a crêche. If the House of Friendship in Curitiba, Brazil, had not been there to help, both Father and Son would have died.

We helped the mother through an emotional crisis involving caring for her child and a very sick husband.

The family has continued with us. We have two children in pre-school plus that little one who is now pre-school age. We do remedial work with the older two, one of whom has quite severe learning difficulties.

The food they get at the project helps to spread out the family income. It has helped them in raising their son. It has taken their children off the street, taught them different values and given them some hope for the future.

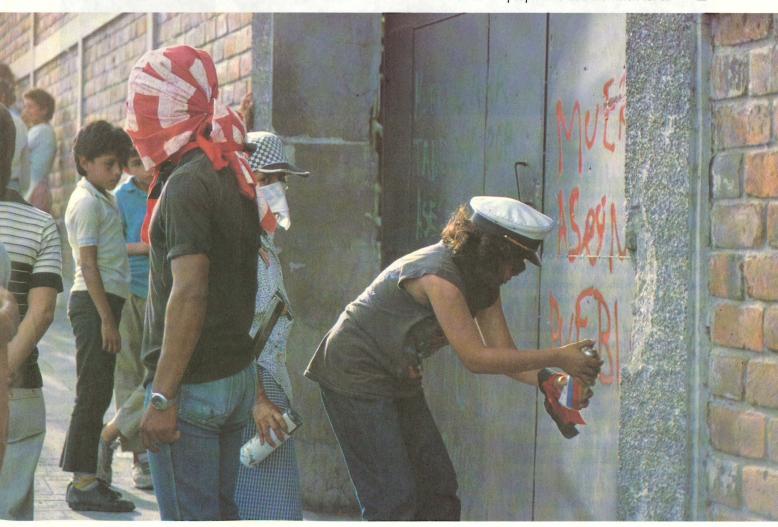
If somebody hadn't intervened well the little lad would have died and probably father would have died as well. In which case mum was at the stage of abandoning the children. Four other children would then have been on the streets.

A REMARKABLE ACHIEVEMENT

MORE THAN 4,000 people made a public commitment to Christ during the Festival of Joy and Hope held in Cuttack under the ministry of Luis Palau.

Orissa has a higher concentration of Hindus than any other state of India, largely because of the vast number of temples, which, in the Cuttack area alone, number 3000. In recent years there has been considerable antagonism to Christianity in several areas, leading to the persecution of Christians and even destroying church buildings.

So the results of this Festival are really a remarkable achievement and an initiative that says much for the dedicated commitment of many lay people who had the vision for it.



Together in Christ — Who Challenges



France, an "Open Door"

I have placed before you an open door (Rev. 3:8).

THIS IS A MESSAGE to the church at Philadelphia which is strategically placed in Asia with many opportunities to reach out to the neighbouring districts.

Jesus is pictured here as the one holding the key which opens the door of opportunity. It is a reminder that he sets the agenda not those who sit and decide in councils and committees.

When Paul was on his travels in Phrygia and Galatia he tried to preach in the province of Asia, but was prevented. "And when they tried to go into the province of Bithynia, the spirit of Jesus did not allow them."

Jesus had other plans for Paul as he opened the door into Macedonia and Europe.

THE CHALLENGE TODAY

VER 100 YEARS AGO, when the BMS had to leave the work in the Cameroons new opportunities were presented in the Congo. In this century, when the door to China slammed shut in our faces, the way was opened to go into Brazil and later Nepal.

Today, as it is increasingly difficult to get BMS workers into India and

Bangladesh, God has been opening new doors of opportunity in Thailand and France. At the same time, national Christians like the Mizo Baptist Church, have been hearing the call to evangelise their own countries.

There is no lack of opportunity to serve as a missionary society. The BMS has been receiving many requests from overseas churches to come over and help us. As always, we recognise that the decision is not the Society's but God's and it is his will that we shall seek before embarking on any new venture.

It is good to report that the challenge we accepted to work in France and Thailand is now coming to fruition. Our workers in these two countries are now coming to the end of their language training and beginning to settle into their work.

OFFREZ LA BIBLE

While Catherine and Robert Atkins have been studying at the French Baptist Language school at Massy they have been linked with a local church.

WE HAVE BEEN WORKING at Vitry-sur-Seine and one of the tasks I have been assigned, while Catherine finishes language study, is to go to market at neighbouring Villejuif and look after the Bible stall.

Vitry itself is a Communist municipality and the church has been refused a place on the market. Villejuif is Communist as well, but the mayor seems a little more understanding, although he never replies to my letters when I ask for a hall to show a film. Come to think of it, the Catholic priest doesn't seem keen to loan us one of his chapels for a monthly service at Villejuif either.

So, every Saturday morning sees me vying for a good spot around 8 a.m. We are casual traders and look for a place on the fringes of the covered market. Most weeks I end up next to a couple of evangelical gypsies selling moulded pewter.

Evangelical Gypsies? Why yes! Take a look at your copy of Operation World under France. There has been growth among ... a number of smaller evangelical groups. The most responsive have been the Gypsies, with nearly half their total number now church going as a result of a remarkable people movement.

Every week, a different member of the Vitry church comes along to help out, but really it is a glorious opportunity to listen for two or three hours to one person's version of the French language and make a few contributions myself.

The church didn't reckon to sell many copies of the Bible, perhaps one every three or four weeks. They



"We know what we want - equality, jobs and peace"

seemed to think more in terms of establishing a presence on the market. They used to fling as many Christian books as they could onto the table.

Near to Christmas we used the slogan, "Voici Noel: offrez la Bible," "It's Christmas, give a Bible."

We wrapped up New Testaments as presents and just displayed them amidst the tinsel. People came to look at them and then bought those we hadn't wrapped up! Three one week. Four another week.

One day a burly fruit stall holder wanted a Bible because he'd been in a hunting accident and was grateful not have lost his sight. I don't know what to think of the reasoning, but then again I've never been in a hunting accident so I wouldn't know.

GOD HAS OPENED A DOOR

The first BMS workers in France for many years, John and Sue Wilson, are about to settle into a church at a place called Bron.

BRON IS SITUATED on the east side of Lyon in an area of population growth which embraces people of various nationalities.

We are pleased to be able to respond positively to the invitation of the

French Baptist Federation to work with a small group of Christians who have been meeting there during the last six years.

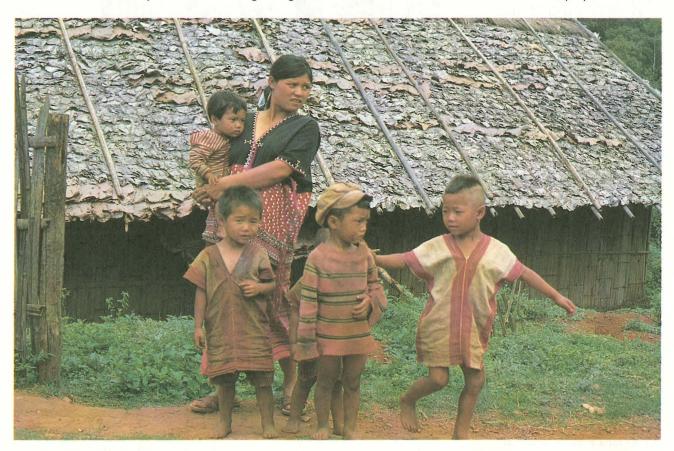
They meet in a "Protestant Centre" for their Sunday morning service and

 mid-week Bible study; they also take turns to pray together in each other's homes

Apart from the central Baptist Church in Lyon, which has supported and encouraged this group, the Bron church is only the second Baptist Federation church in the Lyon area which has a population second only to

We shall be living on the third storey of a high rise block of flats. This apartment became available to us only after a special plea to our link churches to pray. We are so thankful for the large living room which will enable us to use our home for outreach and hospitality to our neighbours.

We were thrilled to find an open-air market on the door step of our apartment block. Its North African flavour indicates an opportunity to make contact with Muslims as well as un-churched French people.



IT'S A PRIVILEGE TO BE HERE IN SUCH DAYS OF OPPORTUNITY

Problems with language have been causing some irritation to Geoff and Chris Bland who went out to Thailand early last year. They are looking forward to settling down to work, later this year, at a place called Udon.

YOU MIGHT WELL suppose that after almost a year here we are, by now, getting settled and adjusted. Apart from the prospect of a major upheaval when we move to Udon, we recognise that we are entering a period of peak frustration.

The chief reason is the ongoing struggle with the language. We continue to make slow and steady progress, and this is encouraging, but at the same time our halting and often misunderstood conversation also

underlines how far we have to go before we can really communicate at a more useful level.

In church we understand only a tiny fraction of what is said, while even in easy conversation with sympathetic helpers, the chance of mishearing is considerable.

Opportunities for giving out and for serving are very few and far between. Initially this was a not wholly unwelcome relief after the constant demands of pastoral ministry, especially with so many new things to learn and experience, but by now such lack of opportunity is irritating.

In spite of this, it is not hard to keep smiling. This is due, partly, to the assurance of being in the will of God and partly to the numerous compensations of living in Thailand.

We feel privileged to be here in such days of new opportunity for the gospel and the church and to be able to learn in our lives so many lessons that we would never have known in England.

We move to Udon Thani in August. We expect this to be a bigger and more difficult transition than coming to Thailand initially proved to be. Udon is in the north east of Thailand in an area known as Issan which covers about one third of the country and is traditionally poor. There are few Christians in the area. The 20 or so churches we shall be working with are spread over seven different provinces.

We had a warm welcome from all the people we met when we visited the area. We were impressed by the church leaders who were all around our own age. They impressed on us the need for someone to exercise a ministry of Bible training and encouragement to the pastors in the far-flung churches.

All four of us found Udon a much pleasanter town than we had expected and the children's positive reaction to being there was a real answer to prayer. If it had been feasible to do so, we would have gladly left behind the comforts of Bangkok and gone to live there right away.

There is no shortage of opportunity for the church in Thailand. Like in many other Asian countries, society is in rapid flux. The majority of young people, who make up half the population, are eagerly embracing Western materialism. The willing acceptance of this philosophy, fuelled by its widespread availability through modern communication technology, is doing more to transform traditional culture in a decade than Western imperialism ever managed to do in a century or more.

The old religions are not abandoned altogether, but allegiance to them is increasingly token and traditional.

This is, of course, what has happened to Christianity in the west and, in itself, it can scarcely be seen as a good thing. Yet with it will come both a spiritual vacuum and a new opportunity for the Christian gospel to be heard and received. That gospel is not just "another religion". Rather it is the good news of salvation to all who believe and we are increasingly aware how much such news is needed here.



IT'S IMPORTANT TO KNOW HOW THEY THINK

The first BMS worker into Thailand was Jacqui Wells. She is no newcomer to missionary work having served in Bangladesh from 1975 until 1988 when visa difficulties prevented her return.

A new country, of course, means a new language . . .

MY LANGUAGE STUDY is going well. Believe it or not, I am in my last module of formal Thai language study. At present I am studying Buddhism and when I complete this unit I will have been studying for ten months.

I do feel that I am getting the hang of it. God has been good, helping me day by day as I have studied. We do serve a God who is faithful and who delights in blessing his children.

The module in Buddhism is very important because about 94 per cent of Thais are Buddhists. It is important to know what they believe and, more important, to be sensitive to their thinking. If we are going to be able to share the love of Jesus effectively, we must know how our Buddhist friends think and to know how to present the Lord Jesus Christ and his good news.

Please pray for us as we attempt to do this, that we may be able to make firm friendships with Thais and through friendship that the opportunity will come to share Christ. Here in Bangkok it is easy to have many acquaintances but it is hard to have real friends. Perhaps I am wrong, but the Thais seem to back off when the friendship becomes a real one.

I am fortunate to have the help of a very good teacher. She has a very



good ear and knows immediately when you have made a mistake. She has tremendous patience and a good sense of humour as well.

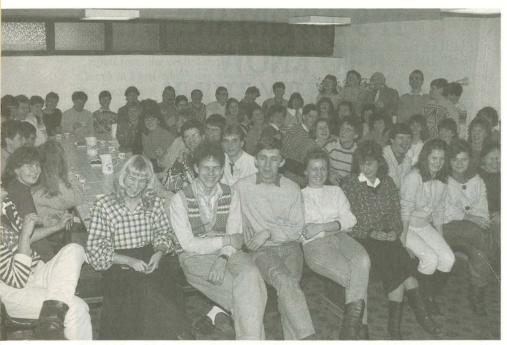
The Bible module was a real treat. I really enjoyed the challenge of trying to acquire the Bible language it is a high language with a special vocabulary and pronouns.

Well, we learnt to pray in Thai and we began each day with prayer. Often the prayers were short, but that did not matter.

We had various assignments but the main challenge was to teach a Bible story and to preach a sermon. My Bible story was the parable of the wise man and foolish man and then I chose to preach on servanthood.

It took hours to prepare and was a nerve-wracking experience. It was interesting to appreciate how we should present the gospel to the Thai. It is important not to turn people off by our terminology. It is important to think as the Thai thinks and to share the good news in ways they will understand. Jacqui is now moving from Bangkok to the north of the country, near to Chiang Mai, to work among the Karen people where she will be engaged in Sunday school, and women's work. She is now setting out to learn the Karen tribal language.





Come over and help . . . in Nicaragua . . . and in the new Europe

REFLECTING BACKWARDS OR ONWARDS?

AMIRROR CAN can be used for self-examination, reflecting on what one is seen to be. The previous pages have been of such narrative and of such reflective a nature, mirroring the Society's work in mission partnership over the period of just one year.

As in a heliograph, a mirror can be used quite differently, signalling on a message for all who will to read. This, too, the pages have endeavoured to do, recognising the challenges we perceive in Christ, the open doors through which he invites us as a Society to fulfil his great Commission.

What will be the response of the BMS to the opportunity of those open doors? What should be the way forward within the years designated a Decade of Evangelism?

Some patterns of life ahead are already emerging. The fresh cooperation within Britain between the Unions and the Society, may, under the guidance of God, lead us on to those roads of obedience that are as yet 'unclassified'. What dangerous bends of decision-making will need to be negotiated or what steep gradients of effort will have to be overcome, no-one yet knows. Beginning to appear are the prospects for partnership within Europe, of World Church ministry within Britain and of

mutual representation in our relationship to the overseas church bodies. Will there also be a re-examination of the shared tasks of mission within Britain?

The title of this Annual Report is actually the theme for the Baptist World Alliance Congress being held in Seoul, Korea in August this year. Immediately preceding the Congress, the Society is

convening a Partnership Consultation for all of the overseas partner churches together with the representatives of the BMS.

What exciting vistas come into view as we look to multi-lateral co-operation through such a consultation. A ministry from Mizoram to Trinidad, from El Salvador to Zaire? A reaching out to the millions of street children and young people of Brazil by the young members of churches in Angola? Will the Society act as an enabler or as a junior partner to foster such multi-lateral cooperation?

In Christ, who knows where the togetherness in commitment will lead?

What is beyond doubt is the call for all of us to abide in Christ. None of our hopes or dreams, our ambitions under God, will ever become reality if we have strayed from him. Our Lord himself warned, I am the Vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me, you can do nothing.

The invitation is still for us to put our faith in Christ and then to express our love by going forward in mission together.



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THE BAPTIST MISSIONARY SOCIETY

is looking for a

SECRETARY FOR THE BICENTENARY CELEBRATIONS

The person appointed will be one with a vision for world mission and the ability to encourage and inspire others in a forward-looking celebration of the Bicentenary of the Society in 1992. A good awareness of the present work of the BMS and of the breadth of the Baptist constituency is essential.

Whilst some promotion is included in the task, the Bicentenary Secretary will carry administrative responsibility for special productions of literature and AVCs, for arranging various types of international visits for supervising the special events of the celebration and servicing the needs of any major fund raising. Appropriate expertise and skills are required.

The appointment will be for a period of three years.

Applications including full CV or request for further information should be sent to:

Reverend R G S Harvey, General Secretary

Baptist Missionary Society, PO Box 49, Baptist House, 129 Broadway, Didcot, Oxon OX11 8XA Envelopes marked 'Confidential — Bicentenary Post' should reach the above address by 31 May

MISSIONARY MOVEMENTS

ARRIVALS

Mrs C King
on 2 March from Ngombe Lutete, Zaire
Dr S Roberts
on 17 March from Ruhea, Bangladesh

DEPARTURES

Miss E Wilson
on 7 February to Kinshasa, Zaire
Mr and Mrs A Thomas
on 9 February to São Paulo, Brazil
Miss S Loader
on 3 March to Kathmandu, Nepal

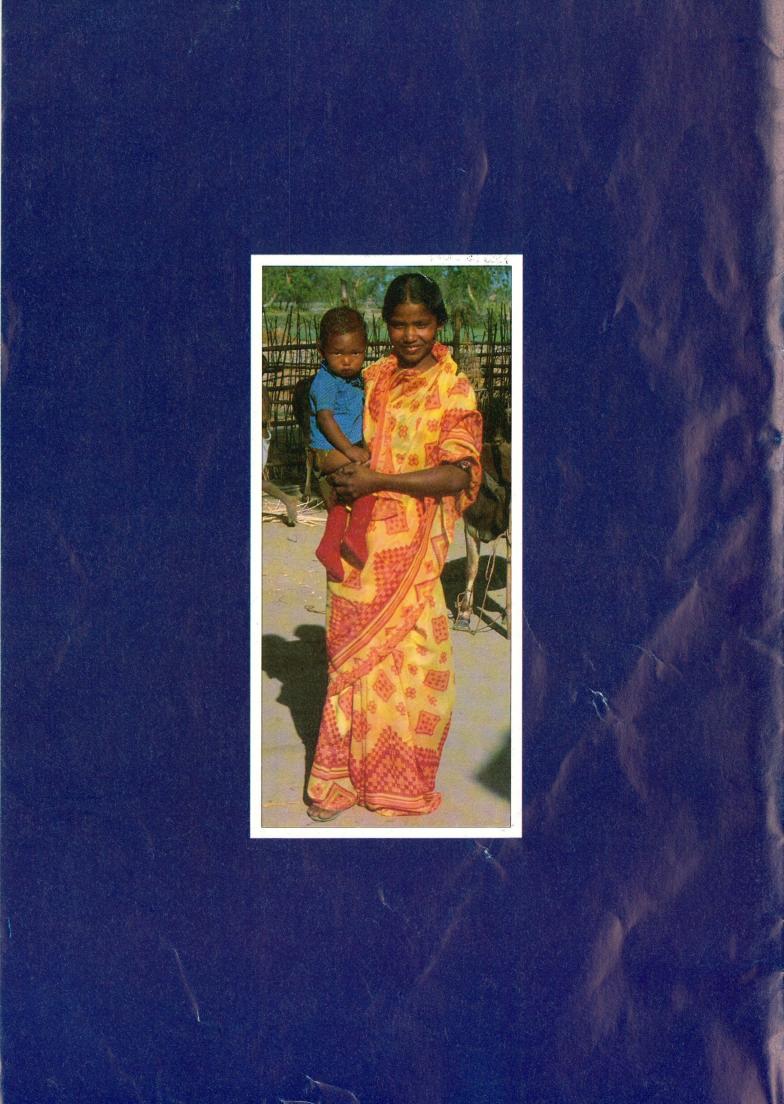
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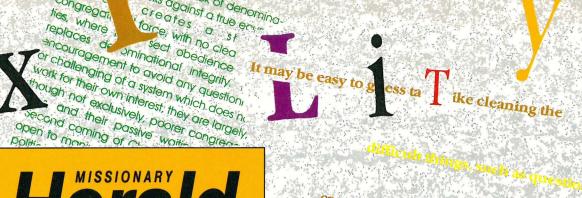
LEGACIES

Elsie Grace Elves	1,100.00
Margaret Spolton	500.00
Ruth Lilian Oakeley	1,000.00
Mrs Edith Freeman	1,033.44
Miss Annie Wilds	200.00
Miss E B N Lindsay	2,000.00
Mrs O W Morris	500.00
Mr J B Latham	2,000.00
Miss Ellen Allen	316.19
Douglas, Edinburgh	1,000.00
Miss Elsie Lovatt	1,000.00
Mrs Gladys May Bullock	995.02
James Henry Boon	100.00
Mrs G M I Washington	9,839.98
Clifford Sellick	10,000.00
Edith Taylor	1,000.00
S K Oakham	1,000.00
Elizabeth Sinclair	1,000.00
Helen Hardin	6,925.97
Beaton, Taunton	5,000.00
Mrs M F Barker	651.51
Mrs E C Webber/E M Doidge	1,420.00
Miss Daisy Bucknell	50.00
Miss M E Larbalestier Carter	23.32
Miss G E Paramour	3,316.74
Mr and Mrs William Holloway	30.00
Mrs M A E Bennett	3,022.34

GENERAL WORK

Kent: £250.00; via BUC: £2.10; Whitstone: £6.00; Cornwall: £20.00; Paisley: £250.00; Aberdeen: £20.00; London: £70.00; Andover: £10.00; Winchester: £25.00; via North Staffs Evangelical Alliance: £30.00; Bloomsbury: £500.00; via BAC Workers' Christian Fellowship: £5.20; Anon: £10.00; Oldham: £10.00; Charities Aid Foundation: £50.00; Oxford: £5.00; London: £10.00; Surrey: £29.00; Kent: £2,500.00; Darlington: £100.00; Leicester: £110.00; via Evangelical Trust Ltd: £250.00; Darlington: £30.00; Reading: £50.00; London: £14.05; Bloomsbury: £200.00; Warley: £13.00; Aberdeen: £20.00; Stirling: £15.00; Durham: £25.00; London: £20.00; £25.00: Durham: Charities Aid Foundation: £68.38; Newcastle: £33.40; Andover: £10.00; Anon: 19.60: Chelmsford: £80.00; via General Committee: £42.01; Anon: £20.00: Durham: £35.00; Anon: £43.75; Anon: £30.00; Romford: £50.00; JANON: £15.00.





Herald

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June 1990 25p car or doing the ironing, but try 8

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Why so few Christian books? What's being done?

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The BMS shares with partner churches in:

Angola Jamaica
Bangladesh Nepal
Brazil Sri Lanka
El Salvador Thailand
France Trinidad
India Zaire

MISSIONARY HERALD

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Editor Revd David Pountain

Design Anthony Viney

Enquiries about service overseas to: Personnel Secretary Joan Maple

ISSN 0264-1372

Herald

COMMENT

In many parts of the world the church is increasing rapidly. For instance, in Africa growth is something like four per cent each year. At least a quarter of this growth is the result of direct conversion, which means that most Christians are first or second generation believers.

This emphasises the need for good Christian literature which is easily available in local languages. As Tim Bulkeley points out, in places where little literature is available, people will read anything — a fact which way-out political or religious groups have not been slow to exploit.

Illiteracy too is a grave problem. One in four of all adults in the world — 900 million people — cannot read. These are mostly in the developing nations — 98 per cent — with Africa having the highest illiteracy rate of all. Because girls in the two thirds world nearly always have to take second place to boys in education illiteracy is very high among women.

To highlight the problem the United Nations has designated 1990 as International Literacy Year. The intention is to launch a programme that will abolish illiteracy by the end of the century.

British church leaders say: 'International Literacy Year comes as a challenge to the churches to help to tackle one of the root causes of poverty in many parts of the world. By helping provide materials and teachers for new readers, the people of this country can play a significant role in breaking the fetters of illiteracy which still keep too many bound to unacceptable standards of life. We trust that more churches will support those charities which are committed to this vital work.'

Feed The Minds have produced a very helpful resource pack of project material on literacy matters which can be obtained by writing to Robertson House, Leas Road, Guildford, Surrey GU1 4QW.

HAD GONE TO GET my tyre fixed. At the roadside repairers there was a man sitting on a pile of old tyres attentively reading. While he occasionally joked with the repairman, I wondered what the book was that so held his interest. It was a big black Lingala Bible. Not a sight you often see in a British garage!

Later we were on a family outing to the swimming pool. I went for the fizzy drinks. It was a quiet afternoon, the barman sat behind the counter reading. So engrossed that for several moments he did not notice me. However, what he was poring over was not the Bible but one of those booklets the Jehovah's Witnesses give out.

These men made me think. There is such a shortage of reading matter in Zaire. Good or bad it is avidly sought after. Why is there not more good Christian Literature? Why should the devil have the most books? Why should pastors, ten years out of college, only have a handful of books? New Christians, going up to University, have no spiritual nourishment beyond the simplest of Bible notes. It is a scandal. What is being done?

Lots, but lots more needs to be done. In some places, like Yakusu and Bolobo, ancient presses still manage to turn out the occasional title. Elsewhere, a missionary prepares stencils for duplication by the local church. Much is imported from Europe and is highly valued even if it does not speak directly to African life. The Bible Society, under Pastor Nlandu, does sterling work. Yet there are problems.

Stencils prepared on a typewriter wear out, and anyway can only be used in one place. Books may be printed, but what channels are there to distribute them? Finally, people are used to Christian Literature being free — saying, 'that's how it always was in the old days', — so they will not pay even a subsidised price. Often, given the terrible state of the World and the Zairian economies, they really cannot afford even these prices. So what is to be done?

We need more titles available so that it becomes worthwhile for busy people to organise means of distribution. We need titles at all levels, from tracts for new readers, through devotional works for all Christians, to technical theological textbooks for students and Pastors.

New readers are to be catered for through a project of the Bible Society. For our Baptists, the needs of the

Good or Bad — They'll Read Anything



'There is such a shortage of reading matter, but why should the devil have the most books?' asks **Tim Bulkeley.**

middle ground are now the responsibility of national and regional 'Literature Committees'. Pastor Momuenga has just been appointed full time for this work at the national level.

For the textbooks work has already begun on an exciting new project. A series of titles on all aspects of theology: Pastoral Counselling, Old Testament, New Testament, the History of the Church in Zaire and working out our faith in African terms, has been started. The first should appear soon, the second is still being written.

The project involves co-operation between BMS, sharing with others through 'Feed the Minds', and the Zaire Protestant Theological College, whose teachers are preparing the texts.

The books are being produced using

a computer donated by another British agency SPCK. The text is typed in by Citoyen Mamba-Sha K'wethngol, Editorial Secretary of the College. So far he has had surprisingly few problems adapting to the new technology. When both he and the author are satisfied, the data disks will go to the Christian Print Works, who will read them into their computer and turn them into books.

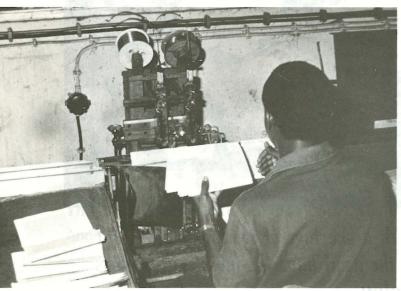
For those books the computer saves time and expense, and it should reduce errors. However it also opens up another more revolutionary possibility!

Texts prepared on the computer can be cut as stencils on a dot matrix printer. Unlike the typewriter, you can cut as many copies of the stencil as you want, when you want, with little extra work. You can also update or improve the text between one set and the next, some months or years later. In this way, duplicated booklets, which are useful 'here', can be used 'there', simply by sending a set of stencils for local duplicating!

So a lot is being done. Yet the practical difficulties for this work are enormous. The projects and the people involved, Zairian and Missionary, need your support in prayer. Given the poverty of Zaire they also need material support. However together we can put Christian books into eager hands.

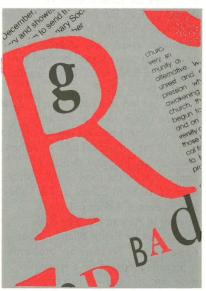
We began with the man on his tyres, let your last image be of Pastor Momuenga at his desk and Mamba at the computer, working to fill the eager hands and minds reaching out for books.





Above — Makiadi, involved in Christian education throughout the Baptist Community in Zaire

Left — Protestant printing press, Kinshasa, Zaire



Understanding Why

In Lower Zaire basic Christian teaching and simple literature go hand in hand. 'It is important to explain why the church has certain rules,' says

Chris Spencer.

YOU CAN ASSUME that they have all followed the Baptist Book Course. There is a set booklet that has been produced throughout the region for most of the past century, so everybody should have received the same basic training. How much of it they have understood is another matter altogether.

There is a tendency to learn the right answers off by rote so that when they are examined for Baptism they just quote the right answers. Experience shows, however, that although people know the right answer they haven't the faintest idea what it means.

The book was written in an old style of Kikongo which the young people no longer understood. So we have just finished putting it into a more modern form. It is now being printed.

People will at least understand the answers they are required to give. But that's fairly limited. You really can't assume a great deal of knowledge of the Bible or of the basics of the Christian faith.

It is not a great deal of use to try to teach a great deal of doctrine. It is better to emphasise the practicalities of being a Christian.

I am concentrating on various aspects of Christian ethics. Marriage and sexuality are big problems for the church. Then there is drinking.

The obvious question of witchcraft is very prominent but I would hesitate to say a great deal about it because it is not really within my experience. The Africans themselves need to work out their answers to that one and to provide the teachings necessary.

When we talk about stewardship it is about the responsibilities of giving. It is also about the responsibilities of service to the Church and of giving life and self to Christ. Basic Christian belief gets into it all, but not as formal doctrinal teaching more as matter of underlining reasons for some of the practical things that we are trying to show.

The tendency in Zaire has always been to emphasise the church rules. 'This is what you must do.' We don't necessarily want to go against the church rules. The rules say you may only have one wife. We are concerned that it should not just be a law but that people should understand what Christian marriage is. Why do we say that it is right only to have one wife? People need to understand why the rules are formulated as they are.

Christian giving can be seen as an obligation. 'You must pay so much per month to the church.' People get fed up with it.

So we say, 'Right we're going to make two promises. We're not going to ask you to give anything, nor are we going to tell you how much you should give, but we are going to lay down various ground rules for Christian giving. How you decide what you yourself should give and why.'

Several of the pastors have said afterwards, 'I think they are giving better. It has helped people see why they need to give and they have become more willing to put money in the offering. They are doing it because somebody has explained why.'

We are working on a booklet to explain the duties and responsibilities of a deacon. Another one is being prepared for the women's work which explains how to organize women's meetings and gives ideas for addresses and things like that.

I am trying to produce an introduction to Christian doctrine which comes out of a course which I have been teaching in a local Bible school. I am working through my notes to put them into a usable format for those seeking some position of leadership or responsibility in the church. Very often a deacon will be appointed to look after the church in his village and he would find such an introduction to doctrine very useful.

Resources for printing are limited. It might be feasible to duplicate it. We're not talking about an enormous number, 1,000 copies will probably be enough, but the duplicator I've got is about 25 years old. It works but only just.

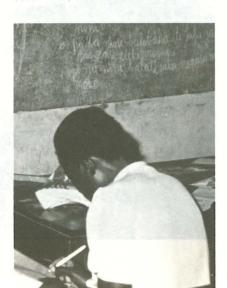
One pastor is very interested in



literature work and has done a training course in literature with the International Evangelist Centre in Kinshasa. He and I have been working together on the booklet, Gradually he is going to take over the responsibility for literature whilst I concentrate on raising the funds.

When a Past Commands our Respect and Gratitude

The Baptist Community of the River Zaire is becoming aware of its history. However, researching it is difficult because, as **Sombo Mondele** from CBFZ headquarters in Kinshasa writes, 'Most of our community's history is in English and in documents that are found only in the BMS archives.'



POR THE PAST three months, I have been reading and taking notes of many things. And there is much evidence that both activities will remain part of my ordinary business for a long time ahead.

At first, the whole thing began like a mere routine assignment from my boss, but now it has become one of my best hobbies, which means that reading about the past of my church has really captured both my interest and my enthusiasm.

I am going through first hand documents dealing with one period of

the BMS-CBFZ History. Some were written almost a hundred years ago by the founders of the CBFZ Upoto Station, some were produced at the same time, on the same topics, by other people at the BMS Headquarters.

My current study is an indirect contribution to the forthcoming celebrations of the 'Premier Centenaire du Poste de la CBFZ Upoto', which will take place this year.

Half-way along my journey through Upoto's History, I reached a strange point, so to speak. It was a point where both my mind and my heart gave the impression of behaviour independently of each other. They followed different directions, each one taking an interest in different features of the same history.

My mind was especially interested in facts and events. All the time, it was trying to know about everything thoroughly. About what exactly happened; when and how it occurred; who did this or that; what was the plan of action set by the pioneering missionaries who were planting a Christian church among the Bopoto people, and so on.

As for my heart, it was feelings that mattered. More and more feelings were being aroused by my fascinating discovery of historical truths. They were the feelings one can experience only after having some intimate knowledge of a subject. As I once told Mrs Stockwell-Bafende, the more you come to know of this past the more you like it, and the more you appreciate, love and respect the people whose lives were devoted to shaping it to the glory of God.

All things considered, this is a past that commands a mixture of admiration, respect and gratitude from anyone who comes to know it. It is for this reason that I wish that all brethren in Zaire, and in the United Kingdom, could come to know this past thoroughly and as soon as possible. Fortunately, Mrs Stockwell-Bafende is now at work on part of this fascinating history. It is good, too, that a recent resolution was made to teach CBFZ History in its schools and colleges.

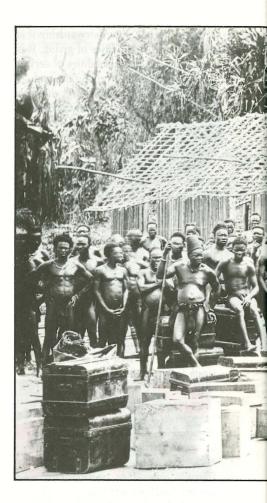
Such a resolution is a major step towards making our community's past well-known. The next step looks much more difficult as far as the carrying out of the resolution is concerned because a lot of effort will be needed in order to get our history readily available. But we must remember that most worthwhile achievements involve challenge and effort to accomplish

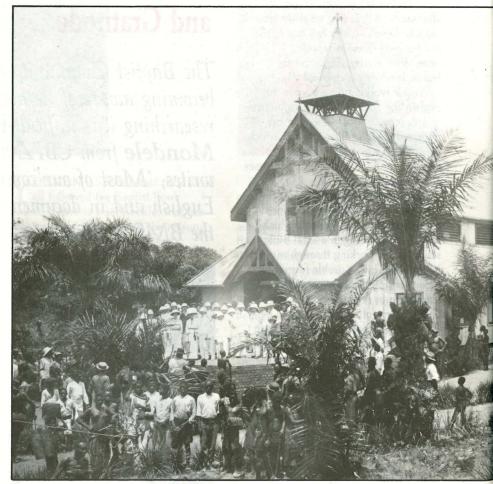
It would seem that a careful, accurate and sensitive translation of historical materials from English into the languages spoken by our members will prove the most difficult job of all. It truly sounds like a new challenge to both the CBFZ and the BMS, and will be an area of work for both parties in the future.

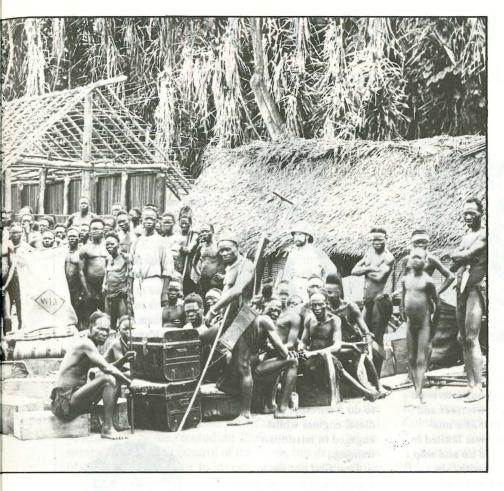
This future common task of translation and interpretation will demand dedication and sustained cooperation between British and Zairian colleagues. Its undertaking will also necessitate mobilizing appropriate resources.

Ah! What a lot of verbs in the simple future tense! They certainly indicate that making the CBFZ history readily available, that is in text-books, is still but an intention. The vital question is whether it will be an intention fulfilled in the near or distant future.

Right — Upoto 1900: A missionary has just landed; the first school is under construction

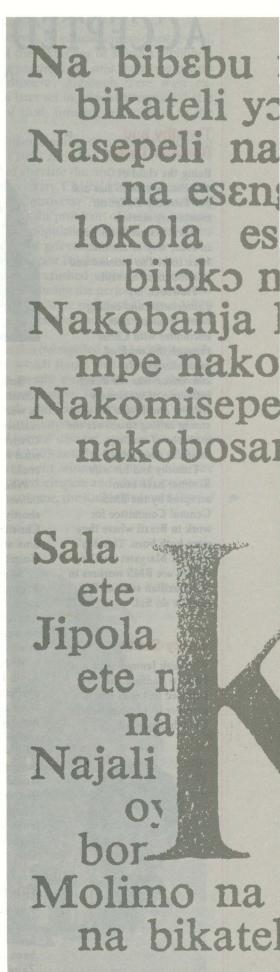








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ACCEPTED FOR WORK OVERSEAS

Nine new missionary candidates

Timothy and Rosimar Deller

Being the child of missionary parents has not put Timothy Deller off missionary service.

'My life since birth has, in some way or another, been linked to mission and missionaries,' he said.

'However, my appreciation and calling stems from my own encounter with Christ through the work of missionaries. My conversion was the direct influence of missionary witness and I have felt a strong calling to answer the mandate of making disciples since 1984.'

Timothy and his wife Rosimar have been accepted by the BMS General Committee for work in Brazil where they were both born. Timothy's parents, Margaret and Roy Deller, are BMS workers in the Brazilian state of Rio Grande do Sul.

Jenny Smith

Although Jenny Smith was born in Bedford she was baptised in Leeds and is a member of Clayton Baptist Church, Bradford.





'Before I became a Christian I was interested in working overseas and realised that as a non-Christian I was limited in what I could do and who I could work with,' she said.

Whilst Jenny was training to be a doctor and shortly after she became a Christian, she spent some time at a Leprosy Mission Hospital in Nepal.

'After my house jobs I felt that I did not have enough experience as a Christian or as a doctor to be much use to anyone as a missionary.

'At Spring Harvest, last April, I felt that God was challenging me about my work and my Christian life not overlapping as completely as they should do. I was advised to start pushing doors to see what would and so far I have met with no resistance.'

After missionary training, Jenny will go either to Africa or Asia.

Andrew Wilson

Andrew Wilson, a mechanic, is an expert on Ferarri motor cars. He has been accepted for work in Zaire to work as a mechanic a land not noted for high speed cars. He is to do a refresher course on diesel engines whilst engaged in missionary training.

'First God got me to accept going into full time work for him. After that I felt God leading me to Africa. Since then every person I have met seems to have links with Zaire,' he said.



Andrew is a member of Newbury Baptist Church.

Susan Frame

Susan Frame is a community midwife from Welling in Kent and is a member of Trinity Baptist Church, Bexleyheath.

'Since I was a teenager I have felt called to work overseas and I believe that the time may now be right. I felt quite strongly that the Lord was calling me to serve in Nepal but decided to think about it for a while.

'However the Lord had other ideas. My pastor advised me to talk about it with others in the church and ask them to pray for God's guidance. We also decided that we should go ahead and apply to the BMS.'

Susan has been accepted for work in Nepal as long



as there is an opening for service there when she completes her missionary training.

Karen Poole

For some years I have known God was pushing me towards something, but I continually pushed these feelings away,' said Karen Poole, one of the nine new missionary candidates accepted at the March meeting of the General Committee.

It was while our house group was studying Revelation that God made it clear to me in a way that

'THE MONSTER IS DEAD!' – 2

Continuing **Lesley Rowe's** article from April on the West Indies.

Problems and Trials

IN THE 20 YEARS that followed the African enterprise, serious difficulties were to face the Churches in Jamaica. What is more, they had to face them without the experience and wisdom of two of their great leaders. In 1846, Knibb died of a fever, aged 42. Recently, his enormous contribution to the history of Jamaica has been recognised by posthumous award of the Jamaican Order of Merit. Burchell, his dear friend and co-worker, preached at his funeral, but was soon dead of the same disease.

Jamaica was faced with severe economic depression, a cholera epidemic which wiped out ten per cent of the population in 1850-1, and hurricanes which wreaked destruction. Some, including Phillippo, urged the resumption of British control of the work, but deputations from Britain who came to investigate the situation spoke out against this. They did, however, recommend that special help be given to the missionaries who were in

desperate financial straits.

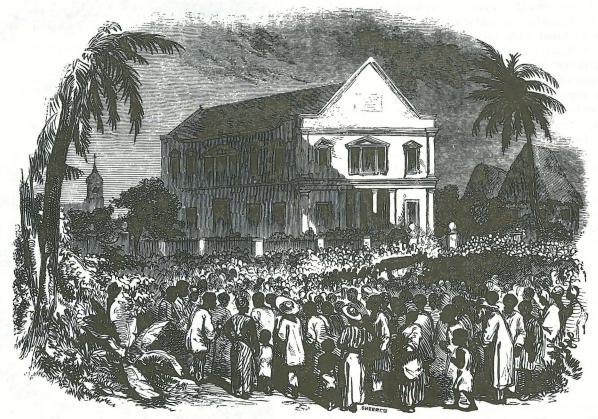
1858 saw the outbreak of an amazing spiritual revival, sweeping across all the Churches of Jamaica. Phillippo called it 'a tempest passing over and with one breath purifying the atmosphere'. Although there were excesses, and reaction later set in, almost all agreed that it was a true work of God, bringing real benefit to the Churches.

The economic climate continued to worsen, and crop failures occurred. In 1864 and 1865 the BMS Committee sent funds to try and alleviate the distress.

In 1865, the BMS Secretary, EB Underhill, inadvertently became the centre of controversy. A private letter written by Underhill, discussing the problems of Jamaica, became public, and the black population felt that its contents vindicated their sense of grievance. In October 1865 a rebellion occurred at Morant Bay in the south-east of the island. This was brutally crushed within three days by government forces, and during the period of martial law that followed, 439 people were put to death, over 1,000 blacks had their houses burned, and many others were arrested and flogged.

Horror in Britain at this outrage led to the setting up of a Royal Commission, which found that reports of black violence had been greatly exaggerated, and that the punishments were inexcusable. The Governor, General Eyre, was dismissed, and Jamaica became a Crown Colony, which led to an improvement in conditions.

At other times of natural disaster, such as the terrible cyclones of 1880 and 1903 and the earthquake of 1902, British Baptists have sent money to help with the rebuilding of devastated chapels and church property. Sadly, in the 1944 hurricane, the Knibb Memorial Chapel



FUNERAL OF THE REV. WILLIAM KNIBB, NOV. 16, 1845.

at Falmouth, opened by him in 1837, was completely destroyed.

Present and Future

TODAY, THE JAMAICA Baptist Union continues to face the problems associated with its country's climate, along with pressures of 'Americanisation', poverty and national debt. But it can look back on a glorious history in which God has been their helper through all their struggles. That help is still theirs, as they look to the future, and the BMS is privileged to continue to play a part at their invitation.

Trinidad

BAPTIST WORK began in Trinidad, about 1,000 miles from Jamaica, in 1816, when black men who had fought for the British side during the American War of Independence, were settled in the Caribbean. They were settled according to their army companies, and the villages were named after them. Fifth Company was the first to be established.

A church was established here under the leadership of William Hamilton, who served as its pastor until his death in 1860. He was a good speaker and one of the few who could read. Because of the background of the settlers and the geographical isolation of Trinidad, not all the Church's theology or practices could be described as orthodox.

At this time, unaware of the Baptist witness in the South, pressure was being put on the BMS Committee, by George Cowen and Mrs Revell, to start work in Trinidad. George Cowen, a Baptist, had worked for ten years in Port of Spain, Trinidad, under the auspices of the Mico Charity.

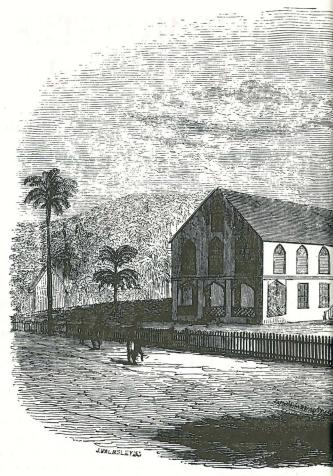
Mrs Revell, who had lived in Trinidad, would visit the Mission House in London, and plead passionately for missionaries to be sent to Trinidad.

Their appeals were successful. George Cowen was invited to become the BMS's first missionary in Trinidad in 1843, at the end of his period of service with the Mico Charity. Later, Cowen moved south on learning of the Baptist work there, and Rev John Law was sent out to continue Cowen's work in Port of Spain. Law did find service at Port of Spain until his death in 1870, and wrote a series of 'Tracts for Trinidad', dealing with such issues as Catholicism and African superstition which he saw influencing the people.

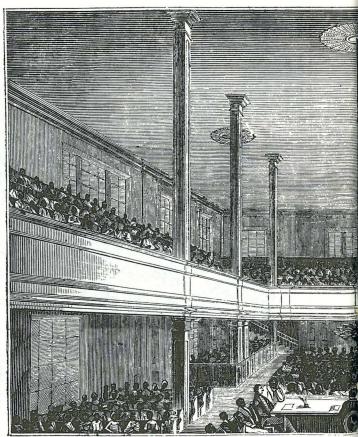
Cowen carried on with his work in the south, seeking to root out the strange practices he found, and establishing schools and churches. He was joined by W H Gamble, who wrote that, 'Catholicism, Hinduism, Mohammedanism, African superstition, general ignorance and diversity of tongues all combine to make the field a very sterile one indeed.'

The contribution made by Hamilton at Fifth Company, and of Cowen, was recognised when a new school built in 1962 was named the Cowen Hamilton School.

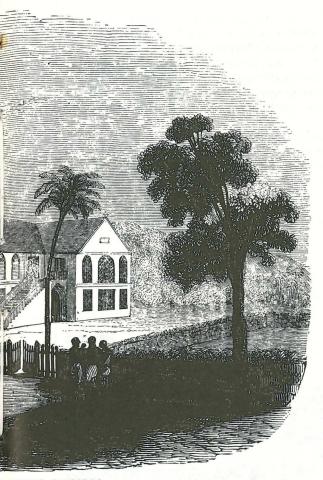
Today, the work is still hard, with only a small Baptist community of 21 churches, with a total of 3,000 members. The BMS presently has one couple in Trinidad, continuing to share in the training of leaders.



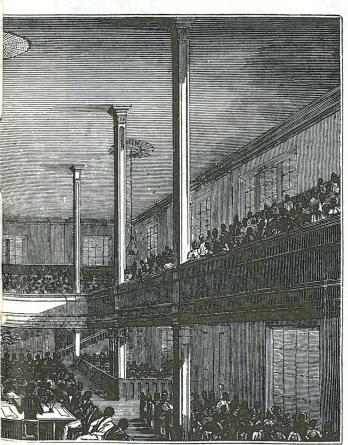
CHAPEL AT BROWN



INTERIOR OF FALMOU



TOWN, JAMAICA.



H CHAPEL, JAMAICA.

NOW WILL YOU STOP PRAYING?

The story of a slave who found freedom in Christ whilst still in chains.

JAMES FINLAYSON, a slave at Penshurst in Jamaica, often thought of escape.

'If only I could read and write I might be able to get away,' he thought.

He bought a spelling-book and managed to get someone to give him a few lessons, but he made little progress.

One Sunday in 1828 he visited Falmouth, which was about 30 miles from his home, in order to sell some honey and called at the house of a Wesleyan Missionary.

'Go away,' he was told. 'Don't you know that you are breaking the Sabbath?'

James felt ashamed, although he scarcely knew why. Entering another street, he saw several slaves, like himself, going to a chapel. He followed them. The place was crowded. He stood at the door and listened. The preacher took his text from Psalm 4 'Oh! ye sons of men, how long will you turn my glory into shame?'

The truth reached James' heart. He thought every word was intended for him. When he returned home he went to some people who professed to know something about the gospel. But all he could get from them were some directions for superstitious ceremonies which, they said, were necessary for salvation.

He then heard of some Baptists in St Ann's Bay. Guided by the minister, Mr Bromley, he heard of a 'more excellent way'. He then forsook his sins and made a public profession of faith in Christ by baptism.

Having felt the love of Christ in his own heart nothing could restrain him from sharing the good news with others. He went to many other slave villages and invited the people to accompany him to the house of God.

His owners, Mr and Mrs Senior, did not like what had happened. By persuasions and threats they tried to get him to give up his faith, but his love of Jesus was unwavering.

Flogged

He was sent to the House of Correction 'to have the praying flogged out of him'. He was worked in chains, yoked with another like horses in a cart, cruelly whipped by inhuman drivers and compelled to drag heavy loads. He was then strapped down and flogged.

'Now will you leave off praying?' he was asked between lashes.

'No.

He had learned the worth of prayer and would rather suffer the loss of life itself than forsake his Lord. His Christian friends joined together to help. They bribed the drivers to restrain their cruelties.

His health at length gave way and he was sent back to his master, but his injuries were so severe that he could not work for many months.

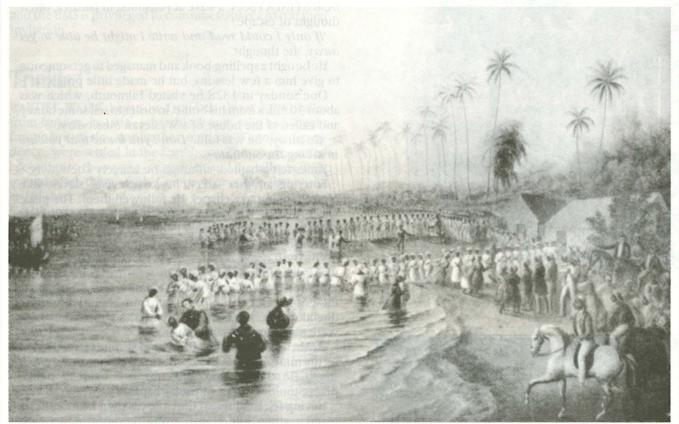
Under the instruction and pastoral care of a new missionary at St Ann's Bay, a Mr Bromley, James learnt to read the Bible. He became active in leading prayer and Bible study classes in different places.

Towards the end of 1830, a Mr Nichols was persuaded to preach at Brown's Town, a newly formed settlement. Premises were obtained and opened for public worship. James and many of those he had led to the Lord were busily engaged in evangelising the neighbouring slave population. Before long there was a large congregation.

For twelve months the gospel had a comparatively free course. But there then followed a period of persecution in

'The time of martial law, when persecution arose and all the chapels were pulled down to the ground, 'he wrote, 'I took my Bible and all my books and put them in a box and carry it to a cave. When I can make a little time I go to the cave, I sit myself down and try to read my Bible. It was very little I could read, yet it make me happy. When I go into the cave and sit down I think that God is with me there.

'The morning when I was going to Falmouth all the children of my class come to take leave of me and I did think I would see them in the world above. I sing, "I'm not ashamed to own my Lord," and pray with them.'



Baptismal scene in Jamaica 1842

common with many other Nonconformist churches in Jamaica.

Persecution

Some slaves, in other parishes, had tried, by force, to obtain their freedom. Those who had viewed the work of missionaries with suspicion sought to blame the freedom attempts on them. A union was formed to expel the missionaries and destroy the chapels. Mr Nichols was forced to flee. The chapel at Brown's Town was levelled. Even the foundations were dug up and several members of the church were imprisoned.

James was asked to go to Falmouth where some of the missionaries were imprisoned and hundreds of slaves shot or hung – their only crime being to attend a 'sectarian' place of worship.

He expected to share their fate and some of his friends tried to stop him from going. He did, however, return safely from Falmouth and for two long years tried to do the work of a pastor. He used to meet his fellow Christians at midnight and occasionally administered the Lord's Supper.

In 1834, a missionary was able to recommence the work and James helped to gather together the scattered congregation. A new chapel building was erected and once more hundreds thronged to the house of God – so many that as many again were left outside.

In 1835, James purchased his freedom and took up residence close to the chapel where he was a deacon and class leader.

He often expressed the desire 'to go across the sea and make known the blessed truths which are so precious to my soul.' He gave generously to missionary collections.

'These offerings,' reported the pastor, 'were not his superfluous savings, but, I believe, the whole profits of his business, gained by hard labour during that time, and which he delights in laying on the altar of the Lord, to prove his gratitude for the great things which God has done for him.'



◀ I could no longer ignore.

'At the same time a
group of us went for a
weekend away. We were
challenged in a very

'I saw a leaflet entitled,
"Teaching Missionary
Children" which spoke
volumes to me. It was a
confirmation of all the
feelings I'd had about what
I was to do.'

personal way into what we

were doing with our lives.

Karen is a member of Bishop Stortford Baptist Church where she was baptised in 1987.

After study at St Andrew's Hall, Selly Oak and Language training in France, Karen will go to Zaire to teach missionary children.

David and Catherine Meikle

David and Catherine Meikle are from Scotland where David is studying at the Glasgow Baptist College. I believe that God has already pictured for me his will, and I am being obedient to him by knocking on doors and the door I feel is Brazil. We both feel that Brazil has something of a special need and the more we read or have conversation with people, we feel that God is equipping us to meet a part of this need.'

David and Catherine are relatively new Christians in membership with Kirkintilloch Baptist church. After further training at St Andrew's Hall, Birmingham, they will be going to Brazil to serve in community and evangelistic work.

Rachel Quinney

Rachel Quinney, now known as Rachel Quinney-Mee following her marriage to BMS El Salvador missionary David Mee, has been serving in El Salvador in literacy work and a women's programme since 1988.

I have grown up in a family used to working overseas, often, though not exclusively with religious organisations,' she said.

I have worked in Spain, teaching English, and became more interested in Latin American countries. I then spent some time on a mission in Kenya.

'On my return to Britain I became involved with





Central American groups and gradually, through two years, felt I wanted to go to El Salvador to work.'

Talking about her Christian faith she said: 1 believe that it is through Jesus that we see what God wants and hopes for humankind and for each individual. Jesus teaches us to treat all people as equals and value those members of our societies most marginalised - the poor, sick, women. He shows us that it is part of our faith to struggle for justice for all and for the Kingdom of God here on earth.'

VIEW POINT

It's the pigeon who is among the cats, I assure you! Or should I notify Tim Bulkeley (February) that Job is still among his comforters? Yet I do not wish to retract one iota from what I have written, and I am only-toopleased that it has occasioned a response on their part.

But we do have to put the record straight. I must thank Tim for his kind opening paragraph of confirmation to what I wrote, and re-assure

him that it was never my intention to 'look down' on anyone, but to encourage us all to look up before getting bogged down in the dreary predictabilities which Simon Houghton's letter (March) rakes up. By the way Simon, my letter (December) may have been 'narrowly conceived', but don't we have to recognise what a thin divide there may be between the narrow-mindedness which is the unforgivable sin in the eyes of our own generation, and the single-mindedness which is the determinative factor in the discipleship of any generation?

Shouldn't we be looking up and out at what we are about instead of persistently looking in? Aren't introspection and mission two diametrically opposed approaches to life? And do we always have to be so practical—even in our approach to big questions such as the one which has sparked-off the current debate?

As God told Job (40:10-19), life is a hippopotamus: you don't get to grips with it by trying to tame it; and if you have any sense, you won't get to grips with it at all! You certainly won't stop missionaries leaving just by finding out why they do! The better question is not, Why do missionaries leave?' but, Why do missionaries stay?' If we're going to accept the assumption that every Christian everywhere is a missionary anyway, then there won't be anywhere for anyone to leave, will there? In which case, none of our questions are valid and the game is up! But if we are dealing with a real and specific issue, then I would suggest that the saner and safer approach to it is the one that gets us looking at it from a positive angle. Hence: Why do they stay?

Ian Thomas, ECZ/CBFZ, Bolobo



Who Else Will Teach?

Katie Norris is engaged in non-formal education in Nepal. 'I'm good at the "non-formal",' she says, 'but I need prayer for the educator part.'

OME DAYS, sitting here on this rock with the forest and terraced fields just falling away beneath me down to the Dharandi River, this place just seems unreal. It is so beautiful—hills beyond hills to the snow peaks, brilliant red rhododendron trees, and yet the reality is that life for people is quite hard.

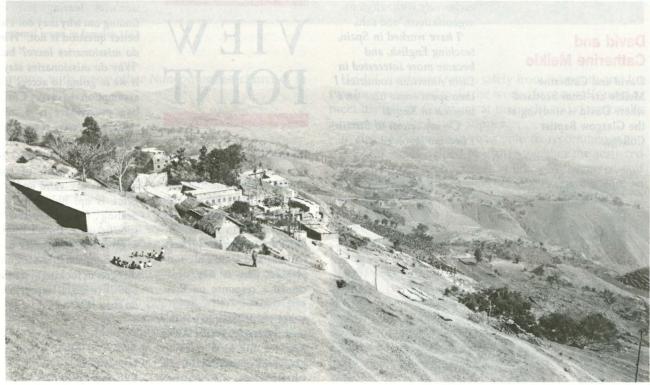
I just stopped here on my way back from Baspur where I've been taking a literacy class. This morning there were eight women, all at different levels of learning. Two came for the first time. I feel inadequate at times. Here am I trying to teach them their own language, but the desire is there and they appreciate whatever they can learn. 'Who else will teach?'

The morning classes are hard for the women to attend because there is so much work to do. Cutting grass for

animals, preparing the 9-10 am rice meal, fetching water and much else are all things women have to do in the morning.

Today's class finished a little early because they all needed to go up into the forest to cut wood. 'If a tree falls in the forest does anybody hear?' (Bruce Cockburn). The material we use for literacy covers subjects like deforestation, clean water and basic health care, so it is not just gaining the ability to read but hopefully more than that.

I've been living in Gankhu since December and involved with morning literacy classes in five different villages, all at least an hour of walking each way. In the evening we have classes here in Gankhu. In a couple of weeks I will move on to Baspur, an hour from here. That will give opportunity for



Amp Pipal



evening classes to begin there also.

We're part of the community health team connected to Amp Pipal hospital which, from Baspur, is a five hour walk, so we don't go too often — just once a month for the team meeting. The Nepali staff come here to our area every two months for mobile clinic and immunisation, which we are also involved with.

Classes have plenty of interruptions because of the many festivals which the

Gurungs celebrate. The other morning I walked up to Gaira for the class and ended up getting called into Deui Kumari's house where there had been a wedding. This was 9 am and there were still plenty of people left sitting around from the day before drinking a few glasses of raksi and chatting to each other. When I asked where the bride was, she had gone off to school!

I was home for an hour and then called to the village below to the Bharki, a ceremony that goes on for about three days, held by the families of those who have died in the past year or so.

A lama (Buddhist priest) is called in to perform various puja's (offerings) and read scriptures. There is ceremonial dancing by both the lama and men of the village.

Going to things with people is a great opportunity to get to know them, especially when the rain comes down and you are all sitting huddled under a make-shift shelter out in the field!



Into Europe

The changing face of Europe is challenging British Baptists to become more closely involved.

'All of a sudden the Berlin Wall and the Iron Curtain have gone,' said Bernard Green, General Secretary of the Baptist Union, 'The Eastern European churches are telling us what they want to do with their freedom and what help they would love us to give. There's a whole new world of partnership there and I would love to think that we, the British Baptist unions and the Baptist Missionary Society, could offer it together and also ask them to offer to us what we need in our country.'

Bernard Green was speaking during a debate on Europe at the BMS General Committee when the Society agreed to 'be open to further involvement in Europe'.

'The nature of the UK
Baptist Unions of the
Society means that a joint
approach to other
European Baptist Unions
will have the potential of
seeing different aspects of
co-operation,' said Angus
MacNeill, BMS Overseas
Secretary in a paper
presented to the General
Committee.

'It could be that the Society might be freer and more able to respond with personnel, while the unions could concentrate on other ways of being supportive.'

The paper said that 'the continent of Europe is in as much need of the Gospel of Jesus Christ as any other part of the world.

'The question is not so much "does Europe need the Gospel?" as, "who should be meeting this need?" It is right to think that the witness to the gospel in any country will start with the Christian inhabitants of that country.

'Within the Baptist family, we can act together and because of our common understanding we are able to forge natural links in mission.'

The resolution to 'be open to further involvement in Europe' was carried, with only one person voting against.



BMS Chairman

At the Baptist Assembly last month, Basil Amey was inducted as the new BMS Chairman.

'It was 45 years ago that I first wrote to the BMS enquiring about service overseas. On 1 August 1945 I had my first interview with the then candidate secretary, H R Williamson, who was also foreign secretary,' he told the BMS Annual Business meeting.

'In a sense the future was mapped out — the plan by which I should go one day to the Congo as a missionary of the BMS. That plan in some ways was never fulfilled.'

However, he did join the Society's home staff. In 1965 he became Assistant Home Secretary and then later the Editor. In 1976 he joined the Conference of British Missionary Societies. Since 1979 he has been Assistant to the

General Secretary of the British Council of Churches.

'It was in the three year spell with the Conference of Missionary Societies and a little bit before then that I was able to visit every country in which the BMS works other than Africa. After that initial call I have never been there. But I still affirm the validity of that call. And I still hope that the intent of the call has been fulfilled.

'That is why I still enjoy sharing in the life and work of the Society. I hope that during this coming year I shall be able to share with some of you some of the enjoyment of those who serve in the name of Jesus Christ and in the name of our society overseas.'

'The Laughing Sister'

Susan Le Quesne, a missionary in Bangladesh for many years and, for the last eight years, a member of the home staff, has been elected BMS Vice Chairman.

'Many will no doubt recall her father and her mother,' said Basil Amey as he introduced her to the Annual BMS Business meeting. 'No doubt some will have met, for one

Susan Le Quesne leading worship



reason or another, the multitude of brothers that she has. But what we're saying to Susan Le Quesne today is that you are not coming in the shadow of any of those. The Society is inviting you because of what we believe you yourself have achieved and what you yourself will bring to the Society. It's you that we want.'

'Susan Le Quesne sailed in November 1957 to the then East Pakistan,' said BMS General Secretary, Reg Harvey.

'After language study. and training in the north of the country she was placed in Dhaka and spent over 20 years serving in that city offering exemplory service in a variety of ways. She is greatly gifted and these gifts were used in church work and women's work. Her administrative skills were recognised not only in serving the BMS as personal secretary and secretary for missionary affairs but also within the Bangladesh Baptist Sangha where she served on its executive and as its treasurer

'In 1982 she returned to UK and began to work for the Society still fulfilling the role of promotion secretary, including responsibility for women's work. Later she became promotion co-ordinator. She stimulated the work even more across the constituency.

'At the end of last year she took early retirement so that she might have greater freedom for a Christian service that still looked to mission and still had a breadth of concern and also gave more time for people and personal counselling.

'The personal qualities of Susan Le Quesne are quite clear and these have been recognised by the

IN VIEW

General Committee as gifts that are right to lead the Society into a time of celebration of the BiCent.

'In Bangladesh Sue was given the name Hashidi 'the laughing sister'. We believe that this will be true for the Society under her chairmanship that the light that God has given to her will continue to be used effectively to this office.'

'I feel privileged and extremely humble that you have elected me to this office. I can think of no higher earthly honour I could have desired and I thank you all for bestowing it upon me and I look forward to this further sphere of service with the BMS in the years ahead,' she told the meeting.



Sushil Adhikari

Government Minister

A Baptist leader in Bangladesh has been given a position in the government.

Mr Michael Sushil Adhikari, president of the Bangladesh Baptist Sangha (union), has been appointed a Minister of the government with the responsibility of advising the president on nongovernment organisations.

'Mr Adhikari is a leading Christian layman in Bangladesh,' said BMS overseas secretary Angus MacNeill. For many years he has been a prominent leader within the Bangladeshi Baptist Sangha, the BMS partner church, as well as within the National Christian Council.'

The Baptist Missionary Society has sent greetings to Mr Adhikari on his appointment, assuring him of the prayers of people in Britain as he takes on this demanding job.

The Christian community within Bangladesh is only a small minority. More than 90 per cent of the people are Muslims and most of the remainder are Hindus, so Bangladeshi Christians regard this as a great honour for their community.

Challenge

At the Baptist Assembly Christians from Latin America and Asia directly challenged British Baptists to wake up and get involved in mission.

'I believe that God has meant great things to your country,' said Pastor Xavier dos Santos from Brazil.

"But please refresh your memories. Please bring to your hearts those words of Carey, "Expect great things from God" and He will do great things. We would like to bring to you this expectancy that you brought to us in Brazil. We would like to bring it to you in the same way that you brought the gospel to us."

Pastor Xavier, who has been sponsored by the BMS on a course of study in Britain, spoke of the growth of the church in Brazil.

'In the three and a half years that I've been in



Pastor Xavier

Britain, 23 new churches have been organised in the state of Parana. This is tremendous.'

He also said that Brazilian Baptists now have 123 missionaries working in 19 countries.

'But not only missionaries. We are sending Brazilian footballers to other countries and some of these are Christians. One of the best Brazilian players is playing football in Portugal. As a result of his work many players have come to faith. But we still need missionaries in Brazil. Please keep sending them to us because "the harvest is plentiful, but the workers are few".

'Many countries are asking for missionaries from Brazil, but it has been hard for us to work out our budget. The inflation rate in Brazil has been 70 per cent or more each month. This means that our people have to give more and more. It means that they have to commit themselves if they still want to share in the task of world mission.

'I would not be surprised if, in the near future, we will be sending missionaries to Britain.
However, for that to
happen, an attitude of
humility is required. This
will be a very big step for
you, particularly when you
have been so used to
helping other countries.'

Pastor Xavier said that the mission field used to seem so very far away.

'But now it is getting nearer and nearer and probably too near for some of you. In other words, you do not need to wait until a missionary comes to your church to tell you what life is like in Brazil or China or India. These people are living around your churches.

'Officially there are more than 12,000 Brazilians living in London. Once we were strangers to you, but now we are becoming familiar. 'You have become missionaries whether you like it or not.

'If we expect great things from God He will do great things for us.'



CALL PRAYER

24-30 JUNE

Zaire

Evangelism in Zaire is seen not only in special events like Bible camps and campaigns, but also the very essential task of preparing church members to share their faith with others day by day. This means that education and literacy work is seen as vital.

Pastor Mudi heads the CBFZ evangelism department and, as we reported last year, was involved with Richard Hoskins in a four week evangelism trip in the Bandundu region. They concentrated on six District centres for special rallies.

'In total, some 19,250 have heard the word of God being preached. 752 people made a first-time commitment and are now in baptismal classes, 212 made decisions to return to the church. 1,944 people had illnesses prayed for and a further 1,104 were counselled individually by members of the team.' When Richard and Sue return to Zaire after furlough Richard will work full-time in evangelism.

We remember the Rev Mama Ditina who is responsible for women's work and also the literature work of the community including those who are involved in writing, translating and printing. There is a great need for good Christian literature.

1-7 JULY

Bangladesh: Medical Work Chandraghona

Chandraghona has both the Christian Hospital and the Christian Leprosy Centre. The Medical Superintendent is Dr S M Chowdhury and the doctor in charge of the Leprosy Centre is Ken Hatano, a Christian from Japan.

BMS Physiotherapist, Phil Commons, moved to Chandraghona in February.

'My time has been divided between the General and the Leprosy Hospitals,' she says. The work is interesting, varied, stimulating and at times heart-rending. I have been surprised by the numbers of burns cases amongst children. Another patient, a young man, has recent spinal cord injury with paralysis.

'There are no curtains around the beds and my treatment is watched with great interest by other patients. The leprosy work is different and presents its own challenges. A small artificial limb workshop has been opened and one lady, of tribal origin, has just had greatness thrust upon her by being the recipient of the first artificial limb produced. She doesn't know what's hit her, but enjoys giving visitors a small parade down the ward, helped by a bamboo stick.'



8-14 JULY

Brazilian Baptist Convention

The Brazilian Baptist Convention is the umbrella national organisation which covers all the state Baptist conventions. Orivaldo Pimental Lopes is the General Secretary.

The BBC has mission high on its agenda and maintains both a Home Missions Board. Something like 550 folk are serving with the Home Missions Board and 123 others are serving overseas in 19 countries.

Waldemiro Tymchak, Secretary of the World Missions Board, has been seriously ill quite recently. BMS workers, David and Sheila Brown also work with the WMB. David has the responsibility of selecting and training missionary candidates. Last year he presented 16 new candidates to the Board.

'We never cease to wonder at the way our Lord continues to call and equip His chosen ones,' David writes.

15-21 JULY

Missionaries on Furlough

It is the time when missionaries return to the UK, for varying periods, for a time of re-creation. This includes relaxation, renewing friendship and worshipping with home churches. For many it is a time of study, an opportunity to learn the latest developments in their profession or trade. And then they are also expected to make contact with their link churches and to take part in the BMS deputation programme.

Lord,
we thank you
for those who have said 'yes'
to your call
and have been serving you overseas.
We pray for those
who are now home on furlough
many feeling spiritually drained
mentally weary and physically tired.
May their time at home be one of
renewal and recreation
as they both minister
and are ministered to
within the churches in Britain.

22-28 JULY

Nepal: Medical Work

The United Mission to Nepal is involved in community health care programmes in various parts of the country. Katie Norris and Joy Ransom are engaged in the teaching side of such projects.

There are also four hospitals linked to the UMN. Andrew and Linda Mason are based at the Patan hospital near to Kathmandu.

'Andy is making some progress with his hospital equipment and maintenance policies, UMN's Biomedical Maintenance Consultant,' they write.

'Andy has to visit the other three hospitals in the more remote areas of Nepal to help them repair and maintain their equipment. Each hospital visit takes one to two weeks.

'He has also recently visited a remote health post, which involves a two day trek to get there. They have a new microscope, which will greatly help in the diagnosis and treatment of TB, which is all too common here. Andy had to set it up and then go back when teething problems occurred.'

29 JULY-4 AUGUST

National and Area Representatives

The work of the Baptist Missionary Society has always been founded on a strong home base. This is increasingly evident as preparations are being made to celebrate the BMS Bicentenary in 1992. To help the churches in their programmes of mission education the Society has appointed National and Area Representatives to cover England, Wales and Scotland. Their work involves a great deal of travelling to churches, conferences, fraternals and deputation engagements.

5-11 AUGUST

North India

There are more than 20 dioceses within the united Church of North India which has brought together Christians from several denominational backgrounds. In the state of Orissa, where most of the churches have their roots in former BMS work, the Revd D K Mohanty is Bishop of the Cuttack diocese and the Revd L Tandy is Bishop of the Sambalpur diocese. Militant Hinduism has attacked the Christian community in Orissa on several occasions in recent years and Christians need a great deal of courage to stand up for their faith. We remember the Revd H C Nanda, Principal of the United Theological School in Cuttack.

In the Delhi diocese, Sheila Samuels is assisting in Christian education.

Bless O Lord

the Church of North India

and give to Christian people

a strong and sure faith

in the face of Hinduism and Islam.

May they witness to the Lordship of Jesus

in such a way

that those around them

may come to know Him

and His saving power.

12-18 AUGUST

Baptist World Alliance

The 16th Baptist World Congress begins this week in Seoul, Korea. Thousands of Baptists from all over the world, representing some 35 million baptised believers, are expected to attend.

The new President of the BWA, who will be inducted at the meetings, is the Revd Knud Wümpelmann from Denmark. He is the former secretary of the European Baptist Federation.

We remember Paul Montacute, who has been serving as Youth Secretary of the Baptist Union of Great Britain. He is going to head the BWA Youth Department in Washington as well as taking over responsibility for Baptist World Aid

19-25 AUGUST

Education in Zaire

Zaire shares in the economic difficulties which afflict the two thirds world at the moment. This affects all areas of life including education which is not free. Preference is always given to boys so that when there is difficulty in raising school fees — nearly always — girls have little opportunity to progress beyond primary education. There is a shortage of trained staff too as Janet Claxton, who teaches at Upoto, reports.

'This term has seen six timetables, with amendments, as staff come and go. It was a long time before things really got going with many scholars arriving four, five, six weeks into the term and then needing to make up some of what they had missed by the end of the first period. The third and fourth year classes were taught together until they each numbered over 60 because of shortages of staff. We now have a full complement of staff, although money is still not coming through to pay them all, which understandably causes ill feeling.

'For the statistically minded, the school has 412 pupils of whom approximately ten per cent are girls. If you haven't got 50 in your class it is not full according to the inspector, even if there is no desk or chair available.'

MISSIONARY MOVEMENTS

ARRIVALS

Mr M King on 23 March from Ngombe Lutete, Zaire (Private visit)

Mr and Mrs D Morris
on 29 March from Kathmandu, Nepal
Mr F Swindell
on 29 March from Kathmandu, Nepal

Rev and Mrs V MacDougall and family on 2 April from Vilhena, Brazil

DEPARTURES

Dr and Mrs H Kennedy on 29 March to IME Kimpese, Zaire

ACKNOWLEDGEMENTS

LEGACIES

Phyllis Harrington	50.00
Rev A K Bryan	232.26
Mrs Margaret Richardson	500.00
Mrs H J Jackson	5,650.54
Edna Florence Ball	1,797.45
Mrs V F Nicholls	7,000.00
Mr M S T Jordan	500.00
Alfred Morris Brown	600.00
Mrs Ella Jane Palmer	8,060.89
Margaret G Gordon	9,026.01
Mrs E N Pellowe	1,260.00
Calrissa Gowland	1,823.65
Maud Harrison	22.99
Ellen Hall	100.00
Miss W A Coleman	1,306.81
Mrs H J Jackson	11.59
Cecil Evan Tenison Lloyd	10,000.00
Mrs A S Austen	5,252.87

GENERAL WORK

Leicester: £11.00; Darlington: £20.00; Anon: £10.00; Darlington: £10.00; for Yakusu: £10.00; Weir, Tarbet: £20.00; Bedford: £150.00; Chippenham: £30.00; Anon: £10.00; Leicester: £110.00; Dr Bac Agency: £17.24; Anon: £120.00.

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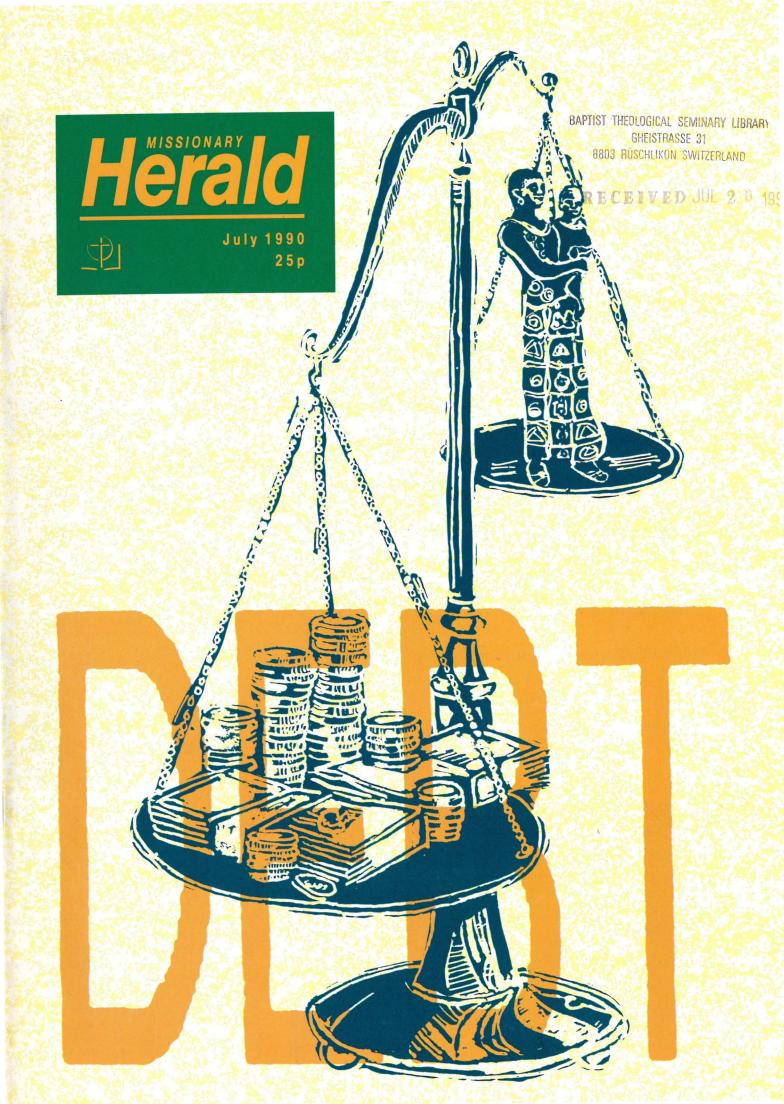
NEPAL

Dentist

Please write to

Joan Maple,

Personnel Secretary



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The BMS shares with partner churches in:

Angola Jamaica
Bangladesh Nepal
Brazil Sri Lanka
El Salvador Thailand
France Trinidad
India Zaire

MISSIONARY HERALD

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Overseas Secretary Revd Angus MacNeill

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Herald

EDITORIAL COMMENT

You might think that an issue devoted to economic issues and to Third World debt had little to do with the work of a missionary society. We are, after all, in the business of sending people — committed Christians — to work alongside Christians overseas as they share the good news of God's love in Jesus Christ.

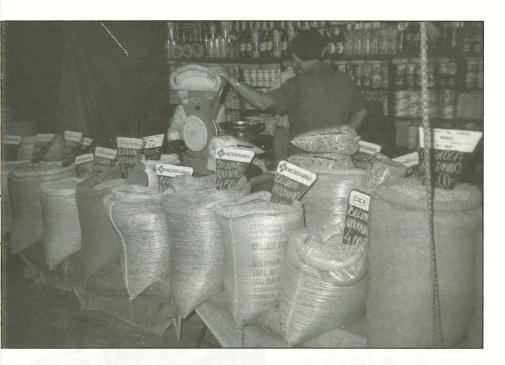
Unfortunately, economics cannot be divorced from people. Inflation means that necessities like food, clothing and shelter cost more, making life harder for the poorest in society.

In Brazil, it is estimated that there are 22 million children and young people who are living in a precarious situation, many of them on the streets. Fathers leave the family in order to find work elsewhere and often never come back. Mothers are forced to go to work and leave their children locked in the house for most of the day. Some give up altogether and abandon their children.

Economics is about people. It is about jobs. It is about whether they can make ends meet and feed their children on nutritious or just filling food. It is about whether they can afford health care and get to the hospital or doctor in time for effective treatment to take place.

It is about people and people is what we are about in the BMS because we have been commissioned to share the love of God in Jesus Christ 'to the ends of the earth'.

And the economy of the Third World is not remote from us. Our life style, how we spend our money, how we invest, what we eat and wear, what chemicals we use to clean our kitchens, what raw materials our industries use and so much more, affect the lives of others because in this world, God's world, we are all bound together.





DON'T PAY!

Most governments in Latin America are threatened by hyperinflation, depleted currency reserves, falling standards in the quality and quantity of human services and higher levels of poverty and misery.

This is made worse by foreign debt. Between 1980 and 1988, Latin American debtors sent \$572.2 billion to wealthy Northern creditors, although they still owe twice as much as originally borrowed.

ANY CHRISTIANS IN Brazil are already saying that the debt should not be repaid. 'Because,' they argue, 'paying Brazil's \$115 billion debt will only aggravate the misery of the poor.'

'The debt is related to the daily bread to which every Brazilian has a right — not just for survival — but to have a life with dignity,' said Lutheran pastor, Gottfried Brakemeir, at a meeting of the National Council of Christian Churches held in Rio de Janeiro last year.

In 1988 Brazil paid \$17 billion to international creditors. That sum, if spent at home, could have built 81,000 schools for 60 million students or

7.7 million low cost houses for 30 million people.

Despite regular interest payments, Brazil's foreign debt has increased astronomically. It has grown from \$4.4 billion in 1969 to \$115 billion at the end of 1988 even though the country paid £163 billion in interest and principal during those 20 years.

At their Rio meeting, the church representatives called the debt 'neo-colonial'. They said the rich nations, operating through international lending institutions dominate and exploit the poor nations.

The root of the problem lies in changes in the world economy. As the

economic leadership of the United States comes into question, other industrialized nations of the North are competing to fill the vacuum. But Latin America and developing countries in the rest of the world are being left out of the new economic dynamic that is being created.

During the 1980's, as a result of new economic policies, the United States became the largest debtor in the world and also became the recipient of direct foreign investment, primarily from lapan.

For these reasons, resources for other parts of the world have evaporated. Moreover, the international financial

institutions are not filling the gap for the Third World. In fact, the International Monetary Fund is currently receiving more from debtor member nations than it is lending out.

Under international pressure, between 1982 and 1988, Latin America exported 3.5 per cent of its annual gross national product in order to service its foreign debt.

International trade has also changed its character. There has been a move toward advanced technological products and away from raw materials. Due to synthetic substitutes the world is now consuming less sugar, cotton and certain woods than 20 years ago.

In 1965, raw materials and foodstuffs represented 38 per cent of total First World imports. In 1986 they barely reached 17 per cent. On the other hand, First World manufactured goods have been reduced from 30 per cent of all exports to the Third World to 22 per cent.

The clear disadvantage to Latin America because of these international changes means that countries in the region need to reorganise their national economies in order to respond to the internal demands of the majority of their populations.



BREAKING THE CYCLE OF DEPRIVATION AND POVERTY

The high rate of inflation in Brazil has meant that the wage people receive at the beginning of each month is worth only about a quarter of its initial buying power by the end of the month, reports **Iain Walker** from Fortaleza, Ceara in the north east of Brazil.

S OME PEOPLE TRY to get round this by buying everything they're going to need for the whole month as soon as they get their salary — but if you're poor and haven't got a freezer, how do you keep fresh food? (Remember it's between 30°C and 40°C all year round in Fortaleza.)

The poor end up living on a diet of beans and rice with practically no meat and vegetable supplement. No wonder there are so many malnourished children! At least there are plenty of wild fruit trees here, but the tragedy is that many people work hard and end up with little to show for it.

We live next to an up-and-coming favela (shanty town) of about 25,000 inhabitants. It's now becoming official after more than a decade of being just squatters' territory.

We pass through the main street every day on our way to work or to buy things from the baker or the chemist who both have decent premises there. Most of the other shops are less hygienic: poor quality meat, fish or fruit lying open to the flies and dust, dogs everywhere.

Young children play naked at the doorways while mothers and grandmothers wash clothes squatting over aluminium basins. They have no sinks or kitchens and probably their water source is a not very deep pump well which produces untreated water. Horses and mules vye with cars for the use of the road. Occasionally cows, pigs and chickens wander down too. The road is being improved at the moment, so you watch your step not just to avoid the refuse but the debris of construction as hand broken stones are set in the dust to provide a firm surface.

There's going to be a local election



soon, so the road improvements have been timed to coincide. Toilets are also being provided for the first time for many residents.

The houses are generally made of brick with ceramic tiles and rough wooden doors and shutters as this is a better favela. Elections are also a good source of building materials.

The poorer houses are of wattle and



drums and Assemblies of God amplified choruses and sermons all blare out at once and often the only thing you can do is put on your own music to drown them out.

We have many friends through the church who live in the favela. Maria-José is one. She is a warm, generous lady with a gift for evangelism and has an evangelistic Bible Study in her house every week. She has a full time job but has to support not just herself but her mother and three children on her small salary.

She has two tiny brick rooms and a larger wattle and daub kitchen/work area which suffered badly in the last heavy rain. She was one of those who



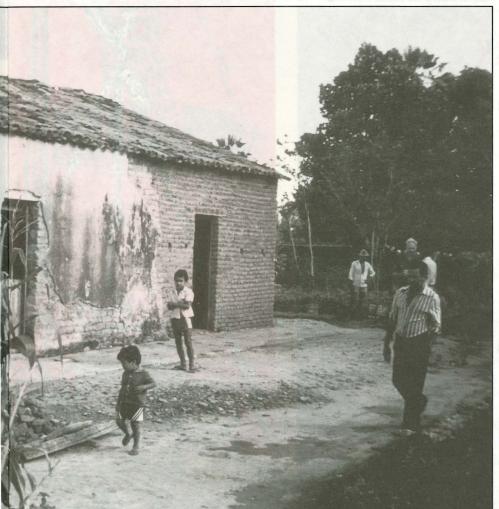
received a toilet from the government

Furniture in her house is scant with a few shelves, a cooker, a plank on bricks for a bench and two worn wicker chairs.

Only the three-year-old has a bed (a cot) — the others sleep in hammocks, slung up at night and neatly rolled away during the day.

Their water source is a stand pipe supplying untreated water, but they have electricity from the local power station. Fortunately they don't pay rent — this is a bought house, originally entirely wattle and daub. She and the kids spent Christmas Day with us and she mentioned then that they hardly ate vegetables. She explained they didn't keep so she didn't tend to buy them.

When we made a return visit to her house (she had been too embarrassed at first) we discovered she had a small plot and perhaps could grow vegetables. There were already a few fruit trees. Her mother turned out to be a keen gardener, but was deterred because they had no fence to keep out stray chickens and children and



Top left: Iain and Anne Walker with their son Callum

daub and when it pours they begin to cave in. Some houses have concrete floors; most are beaten earth. People try to avoid thatch roofs as an insect which carries a terminal disease lives in thatch.

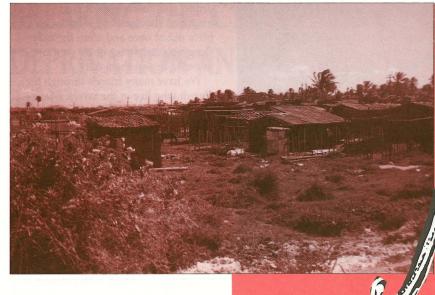
At night especially the favela is very noisy. Samba music, the theme tunes of the current novels (TV series), songs from the children's Xuxa show, Spiritist



 because the soil is so sandy the water quickly drains away.

Having found out what grows in the North East we asked if they could help us in an experiment to see if in a small enclosed container (e.g. a tin or basin) we could solve these two problems and provide cheap, fresh vegetables for the family. Recently her mother and the youngest child were both quite ill. Hopefully this experiment will work and help the family to be healthier and other people will copy the idea.

This is microcosm of the reality in which we are living and we are just two members of a far greater team of Christians trying to help, trying to break the cycle of poverty and deprivation.



FORCED TO WORK

The worsening economic conditions in Brazil are forcing more and more women to find work sometimes abandoning their children. **Gerry Myhill** updates us on the situation at the day centre in Nova Londrina.



THE DAY CENTRE has suffered one or two setbacks, one of the main problems being members of staff. Unfortunately the financial resources we have limit us to employing non-professional personnel who are limited in their understanding of what is required of them.

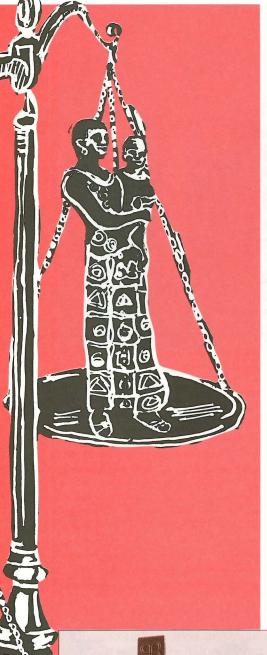
More children than ever are being registered and the waiting list is

growing. Due to the worsening economic situation more women than ever are being forced to find work.

Recently one of the day centre mothers abandoned her three children, all boys, and moved in to live with a man, recently released from prison. He is unemployed and an alcoholic.

She was living on her own with the children, all who have no known father







and apparently her man-friend will not accept her with her children. They are both adamant that they do not want them.

The youngest child of three years, Fernando, has been attending the day centre for two years. Gerald and Raimunda took him into their home

until a family was found who were willing to adopt him. The eldest boy, Claudio, is living with his uncle. But the middle boy, Naim, is the worst behaved and very disobedient so no one is willing to have him.

Raimunda finally persuaded his mother to keep the boy with her until a home can be found for him.

In April, a ten month old baby girl died from pneumonia. She had been registered at the day centre and should have started to attend several weeks before. However, the mother said that the child was suffering from a skin infection and that she would bring her when she had improved.

We have now discovered that the child was being left in the care of her five-year-old sister while the mother was out at work all day. Perhaps things would have been different if she had been receiving the care and treatment that she needed in the day centre. It is difficult to tell.

There are so many children in similar circumstances. Pray for us that we might be led to find those who are most in need.



Day Centre at Nova Londrina

VILLAGERS FIND HOSPITAL TOO COSTLY

Adrian and Sylvia
Hopkins returned to
Pimu earlier this year
and were immediately
confronted by the
financial problems faced
by the church and
hospital.

THAD A LONG session with Dr Nzongo and went over many of the activities and problems of the previous 18 months. He has had to face many problems and he was rather tired of them. At the end of our session he insisted on handing all the administrative jobs back to me and then left for three weeks' holiday.

The biggest problem was one of finance. The hospital had debts of over a million zaires, which was more than a monthly average income, and several salaries were left unpaid. Hospital staff



had been temporarily laid off and are still so

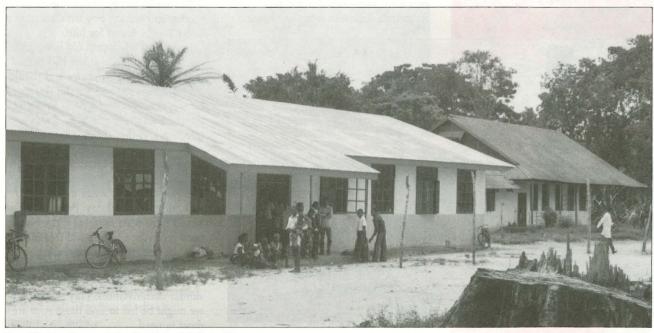
Over the last three months we have been able to reduce our debt by a half, but many of the villagers can no longer afford to come to hospital particularly as the price of coffee, our only real cash crop, has dropped from 50 zaires per kilo last year to 20 zaires this year.

Last year there were 500 zaires to the pound and now there are nearly 900. The economy is not thriving!

Adrian's parents are well installed in Pimu and helping with the rebuilding

of the church. The church building is going up quite well and soon they will be putting in the concrete beam which will go right around the building to support the roof and tie the walls together.

Pimu is built on very sandy soil and so the structure has had to include a lot of reinforced concrete. However, to transport the cement for the 150 km journey on our side of the River Zaire costs £300 per trip and so far there have been five trips!



Top: Waiting Room of the Out-Patients' clinic, Pimu Bottom: Outside the clinic

WHERE THE SEED FELL INTO THE GROUND AND DIED'

continuing Lesley Rowe's Bicentenary series

Africa: 1814-1914 'Repairing the Injury'

TODAY AFRICA IS sometimes called 'the most Christian continent', with more people professing some form of the Christian faith than any other land-mass. Its churches are vigorous, lively and growing, putting many Western churches to shame. Missionaries from Africa are now

coming to the heathen continent of Europe.

But barely 150 years ago, Africa had only pockets of Christian influence, mainly on the coast. Fetishism and animism predominated. Such a dramatic change-around could only be God-effected. It is easy with hindsight to pick out the mistakes made by the early missionaries in Africa, but even in their fallibility, they were used of God

to achieve great things.

The slave trade, even after its abolition, cast a long shadow over Africa. In Britain, too, the Victorians were beginning to have a guilt complex over what their predecessors had done. Writing in the BMS Centenary volume of 1892, Edward Medley put it like this: 'Christian England is called upon to bear the burden of repairing the injury which England ungodly, or at least grossly thoughtless, wrought in Africa a century or more ago, and it becomes her to be as energetic in propagating the gospel as she was then in driving the slave trade.'

But it was a former slave from Jamaica who was to begin the Baptist venture into Africa. In an earlier article (Herald - April 1990) reference was made to Thomas Keith, whose brave bid to reach his fellow-Africans with the gospel came to nothing. However, his example and vision, were cited by William Knibb in 1840, as he urged

the BMS to embark upon an African mission.

This they did, in the following year. Rev. John Clarke, a Jamaican missionary, and Dr. G. K. Prince set out in 1841 aboard 'the Chilmark', to make initial explorations. After exploring the West African coast around the Niger river, they decided that the small island of Fernando Po would make the best and safest base for their work.

For it should be remembered that Africa was not called 'the Dark Continent' for nothing. Very little detail was known of the interior: thick jungle and swamp, fierce tribes and disease were all barriers to its opening up. Livingstone and then Stanley were just beginning their explorations. The slave trade, which had ravaged and brutalized the population, especially in the coastal regions, made many tribes wary, if not openly hostile, to any white men landing.

The Cameroons Mission Established

IN 1842, A LITTLE Church consisting of five members was formed at Clarence, the main settlement of Fernando Po.

Clarke and Prince felt that they needed to return to Britain at this stage, to make more people aware of what they were doing and to raise further support. Unfavourable winds took their boat off course and they arrived in Jamaica, where their news created great enthusiasm in the Churches.

When Clarke and Prince finally reached Britain, much interest was aroused by their accounts of Africa. Among their hearers were Alfred and Helen Saker. Saker, who was at the time working in the engineering department of the Government Dockyard in Devonport, was a man with an intelligent and enquiring mind.

Born in 1814 in Kent, it soon became obvious that he was a natural mechanic. As a young man he was converted in a Baptist chapel in Sevenoaks, after being attracted by the singing as he strolled past. He joined his local church, and became involved in preaching and teaching.

With his wife's full support, Alfred Saker applied for missionary service, and after some delay, they were accepted by the BMS Committee for service in Africa. In 1843, Alfred and Helen Saker sailed for Fernando Po, via Jamaica, with John Clarke. After a difficult voyage they landed in Fernando Po in 1844.

Wasting no time, Saker began to use his skills by erecting a house for the missionaries and setting up a printing press, of which he cast the fittings himself. The climate continually hampered his efforts: ants destroyed his clothing, a tornado devastated the roof of the hut, and recurrent bouts of fever put him out of action at intervals. But he refused to be beaten and patiently continued with his work.

His aim was to establish a mission on the mainland, which so far had only seen a temporary station set up at Bimbia north of the Cameroons River. In 1845, Saker and Horton Johnson, a convert from Clarence, landed on the south bank of the Cameroons River.

After lengthy negotiations they settled at King A'Kwas town, about 20 miles inshore. They found that the native population was indolent, influenced by heavy drinking, and prone to bouts of vicious brutality when even women and children would be tortured and mutilated. Witch doctors held sway. Previous European influence had only

It was here that Saker began to build himself a small house and storeroom, set up a printing press, and to study the language. Patience was the key to all his activities. Slowly he pieced together the words as he heard them used day by day. His practical skills and his basic medical knowledge helped him as gradually he tried to win the people's confidence. It was a dangerous existence, though, for when a violent outbreak occurred, his and Helen's lives were often under threat. At other times he was ignored or laughed at, but over a period of time, people began to be impressed by his honesty and his genuine and patient concern for them. This was so different from the lies and exploitation they had come to expect from the river traders.

The First Believer

MORE THAN FOUR years after his arrival in the Cameroons, Saker baptised his first local convert. His faithful perseverance must be compared to that of Carey in India, who waited seven years to see the first-fruits of his efforts. No 'hit and run' evangelism for them, but patient, hard work, trusting in God's sovereignty.

After the baptismal service, a church was formed consisting of Alfred and Helen Saker, Horton Johnson and his wife, and the new believer. Together, the little fellowship shared the Lord's Supper.

Tropical diseases were a recurrent problem for all the Europeans working in Africa, and Saker was not exempt. He came back to Britain to try and improve his health, but even before he arrived, the man he had left in charge in the Cameroons had died. The name of Newbigin was added to a list which already included Thompson, Sturgeon, A Fuller and Merrick. In Britain, people were getting anxious. Surely the deaths of so many zealous, young Christians was too high a price to pay for any missionary venture? Perhaps it would be better to withdraw from Africa completely?

In this atmosphere of hesitancy and despondency, Saker wrote a letter to the BMS Committee:

'I have a fear that some of you will be discouraged, and I think you ought not to be.... This suffering and loss of life show that the sacrifice you have made is large. But ought we to have expected less? Bloodless victories are not common... Brethren, I think you will feel with me that we ought not to be discouraged. God afflicts us, let us humble ourselves before Him, and try to bring to His service purer and more devoted sacrifices.'

Saker was never one to advocate what he himself was not prepared to deliver. In 1851, Alfred and Helen returned to the Cameroons to resume where they had left

off. Some progress had been made while they had been away: five more converts had been baptized, and a spiritual searching had begun to grow among the people. Many

struggled to learn to read, so that they could study the Scriptures that had been

translated into Dualla by Saker.

By 1858, J J Fuller and his wife were also able to report progress in their mission at Bimbia.

At Clarence, too, the Church was growing steadily. Always, though, there was opposition, and converts and missionaries alike had to face violent attacks. But significantly, the native leaders and

chiefs were increasingly coming to trust in the missionaries: the Africans knew they could be relied on to give impartial advice and sensibly to sort out disagreements.

Meanwhile, the Spanish had revived an ancient claim to sovereignty over Fernando Po. When they took possession of the island in 1845, they promised religious liberty, but by 1848 only Roman Catholic worship was allowed. The penalties for any form of Protestantism were harsh. Despite Saker's efforts to intervene with the Spanish governor, it became clear that nothing could be done.

The African Baptist believers decided that they would seek a new home, where they could live their Christian lives without persecution. Saker, Fuller and a guide were able to locate an ideal spot in a sheltered bay north of Bimbia.

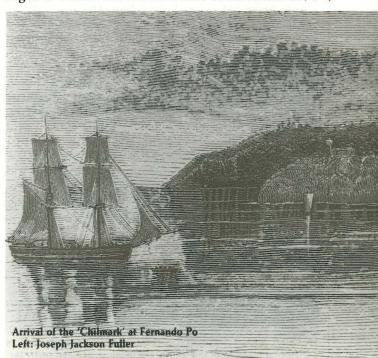
A Christian community, taking the name of Victoria, was formed which was able to have an influence for good on the surrounding area. When Germany later took over the area, the mission was isolated. A solution was found to a tricky situation, by agreeing that a German Evangelical Society, the Basle Mission, should take over responsibility for the work.

Always the British Baptist missionaries sought to work in a spirit of cordial cooperation with their fellow evangelicals in the field, such as the Swedish and American Baptists.

The Work Develops

MORE AND MORE missionaries were arriving to support the work at the various stations. By 1862, the New Testament and Psalms had been translated fully into Dualla. The new recruits had to be versatile enough to turn their hands to anything — engineering, labouring, teaching, preaching, practising medicine. . . . Mistakes were inevitably made, but overall there was solid achievement and selfless sacrifice. Disputes arose, as in India, between veterans of the field and the younger newcomers, but compromise solutions were worked out.

In 1866, Horton Johnson died after faithfully serving the Cameroon Mission since its inception. Saker, too, began to weaken and tire. He left the Cameroons in 1876



and in the years prior to his death in 1880, he was still able to challenge and inspire British congregations with his vision of Africa. His favourite name for himself was simply 'missionary to Africa'. Among those who rated highly his pioneering activities was David Livingstone, who wrote, 'Take it all-in-all, especially having regard to its manifold character, the work of Alfred Saker at Cameroons and Victoria is, in my judgement, the most remarkable on the African coast.'

In 1887, J Jackson Fuller, another veteran of the Cameroons Mission, retired after 40 years of service. He was held in great affection by the African people.

Just before Saker returned finally to Britain in 1876, a 24-year-old missionary, a former apprentice to a London jeweller, arrived in Cameroons. His name was Thomas Comber. In 1874, George Grenfell, once of Cornwall and Birmingham, who had been challenged by the examples of Livingstone and Saker had become another recruit. These two men worked together in the Cameroons for a time before their famous venture into the interior.

The Congo Mission Begins

LOOKING AT IT from a modern standpoint, it might seem strange that BMS work was limited to a fairly narrow coastal strip for such a long period of time. However, in the last century, Africa was truly 'the Dark Continent', whose interior was largely unknown. It was only in 1871 that the famous 'Dr Livingstone, I presume' interchange took place between the explorers Stanley and Livingstone. This was followed by an East and West expedition by Stanley, lasting 999 days, to trace the course of the River Congo to its mouth. Invaluable geographical knowledge was thus obtained.

Both Comber and Grenfell were keen to penetrate inland from the Cameroons, and had made several exploratory forays. They wrote to the BMS Committee, seeking support for their plans. At the same time, the Committee was being urged by a home supporter to

extend its work to the interior – an argument backed up by the financial means to make it possible.

Robert Arthington, a rich Leeds Quaker, led a life of austere reclusion to enable the majority of his fortune to be used for evangelical enterprises. During his lifetime and then through the bequests of his will in 1905, huge sums were made available to missionary societies. In 1877, he approached the BMS suggesting that the Congo become its next sphere of activity. When Comber and Grenfell received instructions from the Committee to establish a mission along the Congo-Lualaba river they were delighted: Comber is reputed to have thrown his hat in the air with excitement at the news. The men, the money and the geographical knowledge were all assembled in the providence of God.

In 1878, Comber and Grenfell's second trip took them as far as San Salvador, the ancient capital of the region. They were welcomed by the King, Dom Pedro, and San Salvador was to become the Congo Mission's first station. In 1887, five young men were baptized there.

It was used as a base for other journeys to investigate further afield – some which ended in near tragedy as they were attacked by hostile, sometimes even cannibalistic, tribes. Grenfell began to realise that the only realistic hope of progress would be by river travel: foot travel through the undergrowth was arduous, slow and dangerous, and relied heavily on the cooperation of native bearers.

The need for more workers was also becoming apparent, so Comber returned to Britain to report on their activities and to challenge others to join them.

When Comber set off on his return journey to Africa in April 1879, he was accompanied by his newly-married wife, W Holman Bentley, H E Crudgington and J S Hartland.

Some years later, in his powerful work *The Heart of Darkness*, Joseph Conrad described the interior of Africa as 'a riot of vegetation – an empty stream, a great silence, an impenetrable forest'.

Apart from these difficulties, the missionaries were faced with fierce animals and the dreaded mosquito. Holman Bentley, in his book *Pioneering on the Congo*, was to write of the horror he felt as he witnessed the terrible cruelties resulting from the slave trade. Everywhere there was fetishism and a terror of evil spirits. Those who talked glibly of the happiness and carefree freedom of the 'natural savage' did not witness what he saw.

The Chains of Stations

COMBER AND GRENFELL reckoned that if they could find a way overland to Stanley Pool, they could manage the 1,000 miles beyond it by river to Stanley Falls, right into the heart of Africa. Many attempts failed, but in 1881, after 21 days of hard struggle, Crudginton and Holman Bentley successfully made the journey overland from Vivi to Stanley Pool.

Grenfell went to Britain to oversee the building of a steamer to be used on the river: 'The Peace' was constructed under his direction, at a cost of £2,000. Robert Arthington met half the cost, and also contributed £3,000 to its upkeep. 'The Peace' was the first of a series of boats used in Africa – it was followed by 'The Goodwill', 'The Endeavour' (sponsored by Christian Endeavour Societies) and 'The Grenfell'.

'The Peace' was shipped out to the Congo in pieces, and the deaths of the mechanics who came out to put her together, meant that Grenfell had to reassemble the boat himself, with native help.

The decision was taken to establish a chain of stations along the great Congo River, and six more men were added to the missionary numbers. By 1882, Manyanga (later transferred to Wathen), Bayneston (named after Alfred Baynes, the BMS Secretary, and later relinquished), Underhill, and lastly Arthington (on the banks of Stanley Pool itself) were set up. Each was not only a chain in the link of stations stretching into the interior, but was an evangelical centre in itself.

Once 'The Peace' was rebuilt, a series of exploratory journeys took place up-river. It was found that the upper river was more densely populated than the lower river region. Bolobo, Lukolela and the district round Ngombe were visited. Even the seasoned missionaries were shocked by the immorality, drunkenness and mindless cruelty they found there, but they were able to use little gifts of mirrors, beads and tins to gain favour in places where they did not speak the language.

Later, Grenfell explored the Mobangi River, a tributary of the Congo, finding it navigable for over 400 miles. He went on to explore the great Lulanga River and the Kasai, as well as mapping out in some detail the Congo itself.

His main interest was always the possibilities for future missionary work, but his pioneering explorations were also recognised in their own right: in 1887, Grenfell received the Founder's Medal of the Royal Geographical Society.

Still the climate was remorselessly claiming its victims. Comber's young wife died within four months of her arrival in Africa, soon to be followed by six other missionaries. Inadequate medical knowledge and protection meant that within the first 40 years of the Congo Mission, 61 missionaries died. Most were young men and women. At home, efforts were made to ameliorate the conditions of missionaries, and medical supplies improved.

In 1885, the appearance of Comber, with his frail bent body, shocked his audience in the Exeter Hall. He was still only 32, but seemed like an old man. His spirit, however, was unbroken: 'Except a corn of wheat fall into the ground and die,' he quoted, 'it abideth alone: but if it die, it bringeth forth much fruit.' His courage echoed that of Alfred Saker earlier, and inspired his listeners. Comber returned to Africa, but within two years, at the age of 34, he was dead. However, his example and that of his fellow-missionaries challenged others to offer for service.

In the first ten years of the Congo Mission nearly 50 men came forward (including such names as J H Weeks, Carson Graham, Ross Phillips, Thomas Lewis, J A Clark, Lawson Forfeitt and Robert Glennie). Missionary wives, too, made great contributions to the work amongst the female population.

How the work was Organized

SAN SALVADOR WAS the base from which the push inland was made. Holman Bentley, the noted linguist of the group, set about learning the Kikongo language and the basis of its grammar. He produced a dictionary and a Grammar, and by 1893 the Kikongo New Testament was completed.

Thomas Lewis, also based at San Salvador, developed his building skills with local materials and Ross Phillips worked on the printing press. Carson Graham travelled to the villages around with an evangelistic itinerant ministry. In 1886-87 a time of spiritual awakening was experienced in the region and a number were converted. In 1907, the first BMS hospital in Africa was opened at San Salvador.

Right from the beginning of the Congo Mission, each Church member was encouraged to be responsible for taking the gospel to their unconverted families and neighbours. The need for trained local leaders was also recognized as a fundamental principle. At all the stations, boys who were identified as having potential to become teacher-evangelists were taken into the missionaries' homes. They worked for their keep, and also received three to four years of systematic training and Christian influence, before going out to spread the good news of salvation in the nearby villages.

From what is now Angola and the lower river region (Wathen and Kibentele, in particular, owed much to the influence of Holman Bentley), the missionaries pressed on to establish further stations in the middle river region.

In 1886, a new station was opened at Lukolela, above the Stanley Pool. This required land clearance to build a hut, and efforts to win the confidence of the local people, the Ba-yans. They were not unfriendly, merely puzzled by the presence of non-trading white men at first. Over a period of time, though, their trust was earned.

In 1888, another new station was begun at Bolobo, where contact was made with three district groups: the Batende, the Bobangi and the Moie. George Grenfell decided to base himself and 'The Peace' at Bolobo. By 1895 there were 30 church members, a boys' and girls' school, a printing press and an industrial training operation.

Lily de Hailes was a remarkable single woman who carried out a wonderful work amongst the women and girls, and also ran a dispensary from Bolobo. However, it was not until 1908 that the BMS accepted in principle, the work of single women as part of its regular policy.

In 1910 the hospital at Bolobo was opened, which became particularly successful in the treatment of sleeping sickness. But the BMS medical work in Africa, so well-known and respected now, was only embryonic in these early years. Only three doctors joined the staff in the first 29 years of the mission.

Yalemba and Upoto (or Bopoto) also became the sites for mission stations. Each became the centre for a vast geographical area. Work began at Yakusu in 1895, with important Church and educational work. In 1904, a hospital was opened there.

Writing in the Centenary volume of 1892, Edward Medley expressed thus the feelings of the time towards the Congo Mission: 'We are but at the beginnings of things, but in the first-fruits of the field we have the sure promise of the harvest.' For it should not be forgotten that progress in the early days of the Mission was often painfully slow. There was much pioneering work to be done, both geographically and spiritually, and after 20 years of labour in the Congo total church membership stood at only 500. But, as Comber had said, the seed had indeed fallen into the ground and died. The brave sacrifice of so many lives, which had anchored the Congo Mission so firmly in Baptist affections, was going to bear much fruit for the glory of God, in the years that lay ahead.

GOD HAS NOT OVERLOOKED THE POOR OF BRAZIL

Paul Holmes explains how the new economic measures instituted in Brazil are working.

ITH AN INFLATION of over 36,000,000 per cent during the 1980's something had to happen and with the inauguration of Brazil's first democratically elected President for over 30 years, it has!

In a radical move to restrict the money supply and starve the inflation, personal and commercial bank accounts have been reduced to approximately £200 or £400 depending on the type of account.

This compulsorily borrowed money is deposited in blocked accounts with the Central Bank for 18 months.



Account holders will receive six per cent interest per annum and the compounded sum will be repaid in twelve equal payments.

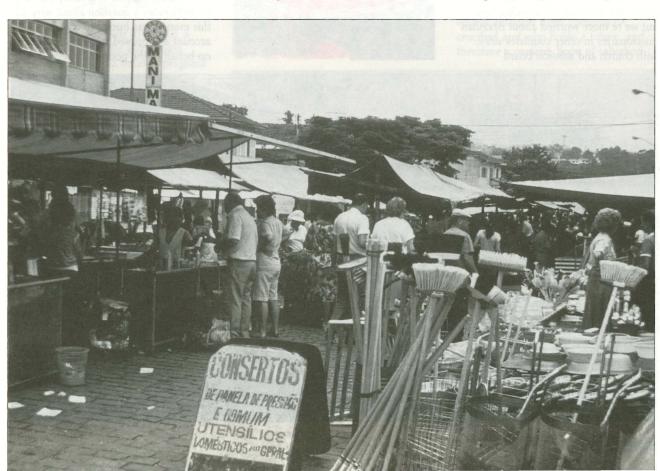
Brazilians have suffered various forms of compulsory government borrowing in the past, but the hope is that this government will succeed in defeating hyper-inflation and in keeping its promise to return the money.

This measure, as such, hardly affects the very poor who are the worst victims of the economic situation in Brazil. The real shock of the measure is being felt by the middle class and by business.

How will a mega-company like Volkswagen here in Sao Bernardo be able to pay the next wage bill? The new Brazilian currency (cruzeiro) can be purchased, with blocked cruzados novos, at large scale government run auctions of the currency. The successful bidders will certainly be paying more than the national one to one conversion rate.

In many countries, the immediate way forward would be to initiate mass lay-offs and drastically reduce production. But the government has almost immediately closed the door on the possibility of labour lay-offs and entire industries are trying to discover some way of continuing under the present conditions.

So far, the President's strategy has dealt a staggering blow to the corruption and nepotism that permeate the heart of this nation. Furthermore, prices and salaries will be pegged on a steadily reducing scale over the next months. Already a supermarket manager faces a possible five year





 prison term for remarking product prices over the tabulated levels.

Foreign exchanges have also been affected. With very few cruzeiros available to buy foreign currency or products and with companies rapidly changing dollar reserves in order to buy much needed cruzeiros, the bottom has fallen out of the dollar and sterling market.

Obviously this affects people like missionaries living and working here, but we're more worried about Brazilian missionaries in other countries since, with church and mission board



deposits slashed, it may prove very difficult to get money to them.

The compulsory borrowing measure, while reducing the money supply and relieving Brazil's massive internal debt problems, is contrary to the country's constitution. But there is a widespread feeling that people are prepared to sacrifice some of the rights gained in order to be free of the scourge of inflation which, by its very nature, most oppress the weakest and poorest.

In the light of what's been happening in Eastern Europe nothing should have surprised us, but we've been surprised. God has not overlooked the poor and oppressed of Brazil, a people oppressed by a very different political and economic system.

We had anticipated working in a climate resistant to the call of God for justice and righteousness to flow mightily and persistently. That's not to say, 'We can come home now!' We're still eager to announce and demonstrate and live the good news of Jesus Christ for the poor.

It saddens us that in all this ferment many churches carry on as if nothing has happened, not even sparing a moment for prayer or reflection on all that is developing. A leader of one grouping gloomily anticipates the imminent arrival of the day of wrath because his organization's funds are blocked. Perhaps he is gloomy because he anticipates a question about why all this money was buried in a bank account as opposed to being liberated on behalf of the poor and needy.



COMMUNION AND CROSS IN ZAIRE

'A community that is immersed daily in pain and suffering bows before God who identifies with them,' says **Richard Hoskins**.

S IX HUNDRED OF us gathered one Sunday at Bolobo, after the normal morning service, for the Church's monthly celebration of Holy Communion. It was a slow, meditative, yet Spirit-filled service lasting an hour and a quarter in which the Cross was the centre of focus.

For those fresh-out from Europe, the almost dirge-like solemnity can be both surprising and off-putting. On this occasion even the final hymn, which is usually of a more triumphal nature, was the Bobangi version of 'There is a fountain filled with blood.' Yet before hasty conclusions are drawn it is well to consider those who come to Communion each month and why they gather at the foot of the Cross.

Student pastor and Mama Libosola were there. They are concluding studies at the Bolobo Bible Institute before returning to their area to be in charge of a local parish.

Some years ago their first child, a boy, died and over the subsequent years Mama Libosola became pregnant again. They prayed for a boy and, in February, to their great joy, God gave them a big baby boy. But the joy was to be short-lived. After just a week, he died of a complication which would probably be treatable in the UK.

What does the Gospel say to people like this?

Further out in the interior of rural Zaire, families gather at monthly Communion, the focal point of monthly ecclesiastical life. All who gather know the meaning of real suffering.

Most will have witnessed the death of one or more of their children and each is as precious as any child anywhere in the world. Last year, I counselled one mother who has just three of her nine children still living. Suffering of all sorts is a part of daily life in Zaire.

It is in this context that the Gospel has come to Zaire and it is in this

context that the Church gathers at the foot of the Cross each month for Communion. If it is true, as Liberation Theology asserts, that experience and practice dictate theology, then nowhere is this made more clear than in the suffering church of rural Zaire.

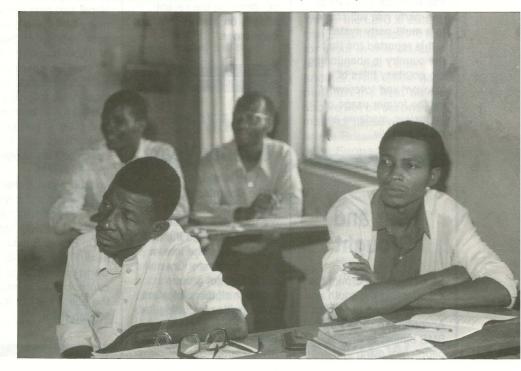
A community that is immersed daily in pain and suffering bows each month before God who has come down, identified with them, become one with





them, and has ultimately hung on a cross both for and with them. God who the ancestors acknowledged as a distant Creator has now been revealed as at one with the African.

So for Tata and Mama Libosola and for the countless others — unnamed because few mention them, voiceless because they are seldom heard outside their own land — for these Zairian Christians it is to the Cross of Christ that they can come each month. There they pour out their misery to a God who is amongst them continually crucified and who holds a future, and therefore a present, hope of salvation.



IN VIEW

Ban Lifted

The Bangladesh government has lifted its ban on the Injil Sharif, the Bengali language edition of the New Testament, which it imposed on February 13.

The Injil Sharif, which was translated by Dr and Mrs Viggo Olsen, of the Memorial Christian Hospital in Bangladesh, was regarded, by the vocabulary it used, as offensive to Muslims.

The news of the lifting of the ban was given widespread press coverage and it has now become the number one best seller among Bengali books in Bangladesh.

Sweeping Changes

n Zaire sweeping changes in the government and political system are planned. The country is in a one year transitional period by the end of which 25 years of one-party rule will change to a multi-party system.

It is reported too that the country is abandoning the courtesy titles of 'citoyen' and 'citoyenne' for the former usage of 'monsieur, madame and mademoiselle'.

War and Drought

Adevastating drought is affecting the south and central regions of Angola. According to Colin Pavitt, BMS builder in Angola, people are dying in their hundreds.

'Stories are being received of people eating the roots of plants and the bark off trees — some of which are poisonous.'

The UNITA guerilla force has destroyed part of the only water pipe into Luanda the capital. It took a week to repair and in the meantime several people died because there was no clean water.

'Recently UNITA has blown up 40 pylons carrying high voltage electric cables in a place where there is no easy road access to set about repairs,' he writes.

'Factories, traffic lights, petrol pumps, water pumps, frozen goods, bakeries — almost everything has stopped.'

Condemnation

rance's Council of
Christian Churches has
sent a message to French
Jewish leaders
condemning the recent
attacks on Jewish
cemeteries.

Twenty Years

The Church of Christ in Zaire (ECZ) is 20 years old this year. Headed by Bishop Bokeleale the ECZ, which used to be known as the Protestant Council of the Congo, groups together all the protestant communities including the BMS partner church the Baptist Community of the River Zaire.



Freedom?

The church in Nepal is hoping that the country's new constitution will include religious freedom. Conversion to Christianity is banned in Nepal and over the years many Christians have been imprisoned because of their evangelistic work.

However, after many demonstrations, riots and much violence, King Birendra has announced that political parties are no longer illegal and has declared his willingness to move towards a constitutional monarchy. But there is still a great deal of uncertainty about what will actually happen.

On Easter Sunday, several hundred Nepali Christians marched in the centre of Kathmandu and the police did not attempt to stop them.

Delayed Justice

It is now more than six months since the brutal assassination of the six Jesuits, their housekeeper and her daughter, in El Salvador, and still no one has been brought to trial.

A US congressional commission that visited El Salvador in February concluded that the killing of the Jesuits was part of a continuing programme of human rights abuse conducted by the Salvadoran army.

The report coincided with statements made by Catholic Church officials claiming that almost every member of the army harbours an attitude of anger and suspicion towards members of the religious community.

The US commission recommended that the army be completely overhauled to put an end to such crimes and free the judicial process from military pressures.

International leaders are impatient with the slow pace of the judicial proceedings. Every day new obstacles are appearing. A diary kept by Colonel Benavides has disappeared along with a log from the military school.

Four soldiers on guard duty on the night of the killings have been sent to the US and Panama to study.

Most observers doubt whether anyone will ever be sentenced for the crimes and believe that Colonel Benavides, who is reported as sunbathing on a beach whilst under 'arrest', will ultimately be released.

Two Deaths

The deaths coincided. They came together. The dates October, November 1989. A momentous moment of change in Eastern Europe. But no change in El Salvador. Not change in Colombia where democracy is not known was never known. Amidst the celebration of change We mourn of dead. Our two dear dead friends our martyrs who did not to become martyrs. Who simply lived a good a caring life a love-thy-neighbour life. But that meant death in Latin America. Ignacio shot down. Murdered by savage beasts by uniformed beasts removed from their own from all humanity. Penny struck down by cancer. Two lively, loving people now dead.

Welcome!

Pamela Collett

We welcome the Revd Helen Matthews, as the new BMS Junior Education Secretary.

Helen, who studied at Spurgeon's College, has recently joined the staff as a member of the Promotion Team with responsibilities for the 15 and under age range.

'I feel surprised that I can do the things I most enjoy, like writing for children, as my job! Writing plays and inventing cartoon characters used to be what I did in my spare time.



'I feel excited about the possibilities! I hope to get around and meet lots of children to find out what most interests them in world mission. I know many people who work with children long for materials which will help—let's have your ideas!

'I feel encouraged. Life in the ministry can be lonely at times, and I am very much enjoying working as part of a team. This is an exciting time for the BMS as it enters into new partnerships overseas, and I am delighted to be part of this work.'

Good News from Nepal!

We praise God for the following press announcement from Ed Metzler of Interserve:

'His Majesty the King, on the advice of the Prime Minister, has granted amnesty to all religious prisoners in accordance with the Constitution of Nepal and given instruction for dismissal of all cases against persons awaiting trial for religious activities.'

We rejoice in the new freedom for our sisters and brothers in Christ in Nepal. Surely this is an answer to the prayers and action of many Christians within and far beyond Nepal's borders. We

continue to pray for the Nepalese people, still with needs and problems, asking that God will continue to bless them with the outworking of His purposes.

Unacceptable

Inacceptable conditions in youth shelters has caused a Rio de Janeiro Family Court Judge to suspend a recent order to detain children under the age of six, who have been abandoned on the streets.

In one of the shelters there are more than 260 girls between the ages of four and 17 who are mistreated and who lack essentials such as showers, beds and tables.

In some cases, the girls stay in this location, originally created as a transition house, for more than a year without working or going to school.

According to official statistics, at least 22 million children and adolescents in Brazil live in precarious conditions. The majority earn about \$25 a month, approximately half the minimum wage.

El Niño

According to meteorologists, the warm ocean current known as 'El Niño' has reappeared in the Pacific Ocean. 'El Niño,' caused by ocean water which heats up near the Equator, occurs every five years, causing flooding and drought in many parts of Latin America. It usually lasts between 18 and 22 months.

VIEW POINT

Why do Missionaries leave?

I am surprised that up till now no one has hit the real reason for this.

A few years ago I found a short history of the BMS in the Barrhead furlough house. After reading I had deputation in a London church. When the youth fellowship asked 'Why do missionaries come home?' the answer seemed obvious. They do not die any more.

The mortality rate among first term missionaries has been cut almost to zero since the last century when few ever returned from Africa.

It thus seemed logical that since they survive longer the Lord is able to complete the task He has for them in one situation and so call them to another. This often happens on the field so we should not be surprised if many of these new tasks are in Britain as well.

John Furmage, Paraná, Brazil

IN VIEW

A DAY IN THE LIFE OF THE DYERS

John and Maria Dyer were appointed as missionaries in 1977. They have been involved in church planting work in Brazil since 1978, latterly in Antonina. They have one son, João Marcos.

7.30

John gets up and makes tea while Maria goes off to buy bread. Two missionaries are newly arrived from Britain and will be looking after the hostel children. They join us for breakfast. João Marcos soon impresses our visitors with his eating skills and table manners.

8.15

Two girls arrive who will travel with John to Tagaçaba. They had come to Antonina for the special Service to mark the beginning of the second year of our Lay Training Course. One of them, Vera, is a new student.

8.30

John leaves for Tagaçaba, 60 kilometres away. After breakfast, Maria gets João Marcos and herself ready for church.

9.30

Maria, João Marcos, our colleagues and Edina (a girl from the Baptist seminary in Curitiba who is also spending the weekend with us) attend the Second Baptist Church just across the road from where we live. Maria is leading the Sunday School this morning.

10.00

Having driven back the seven kms from Tagaçaba, John arrives in Potinga where he teaches the adults' class on the lesson about the Golden Calf and answers questions about the work of the Litoral Association. Afterwards a lady wants to speak with John. She has been involved with the Jehovah's Witnesses and is confused. Should she worship Jehovah or Jesus she asks, betraying her fear of the pluralism which that particular sect sees at the heart of our belief in the Trinity. John asks a couple from the church to take her under their wing. David and Joyce Stockley also offer to help with a home Bible Study course.

12.00

John has lunch with the Stockleys over which they talk leisurely about a range of subjects which was all washed down with a delicious glass of homemade passion fruit juice. 14.00

Back in Antonina everyone is enjoying forty winks having succumbed to the effects of the roast chicken or the heat or both. Edina slips off to do a visit with the Young People to Elizia who has been diagnosed as having stones in her kidneys and will have to go to Curitiba for treatment.

14.15

John leaves the Stockleys for Serra Negra some 15 kilometres further down the dirt road where he visits Dori and his family. Dori is manager of the local palmito factory and John hopes will agree to become Assistant Church Secretary of the Serra Negra church. This would give a broader base to the leadership of the church which has been something of a one man act for many years. However his hopes are dashed as Dori does not feel able to accept at least for the moment.

16.30

In Antonina it's time for a stroll down to the beach about 10 minutes' away. It's less hot now and there's a cooling breeze coming off the bay. We can see Paranaguá in the distance and sit and chat for a while until we notice the dark clouds approaching.

18.00

We are back home for tea and get ready for church.

18.30

John arrives in Tagaçaba for the evening service and communion. Just enough time to pop in and see Neusa and her husband Amirai at the Good Samaritan Dispensary where Mary Parsons also works.

19.30

In church while a storm rages outside the whole time and the lights go off and on at regular intervals. It's the first time they've had communion for many months and there's a packed congregation.

In Antonina the young people are singing a song in English that Maria taught them at our recent Retreat.

21.30

At home we stay talking. Our colleagues go to bed. Maria and Edina wait for John to arrive.

23.30

The car draws up. It's John with shrimps for tomorrow's lunch.

23.45

So to bed in time to catch the midnight news from London.

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MISSIONARY MOVEMENTS

ARRIVALS

Mrs M Parsons on 11 April from Potinga, Brazil **Miss D Price**

on 13 April from Bolobo, Zaire Miss S Headlam

on 25 April from Chandraghona, Bangladesh (Private holiday)

Miss P Commons on 25 April from Dhaka, Bangladesh (Medical visit)

Miss J Knapman on 28 April from Colombo, Sri Lanka

> **Mrs S Samuels** on 12 May from Delhi, India

Mr D Champion on 12 May from Kinshasa, Zaire (Compassionate leave)

Mrs M Bafende on 14 May from Mbanza Ngungu, Zaire (Compassionate leave)

Miss R Berry on 17 May from Ampipal, Nepal

Mrs J Thomas on 18 May from São Paulo, Brazil (Private visit)

Mr & Mrs O Clark on 21 May from Kinshasa, Zaire (Medical visit)

Mr & Mrs M Wilson on 22 May from Trapia, Brazil (Mid first term holiday)

Mr & Mrs D Perry on 24 May from Morretes, Brazil

Mr & Mrs A Street on 25 May from Kathmandu, Nepal Mr & Mrs R Cameron

on 26 May from Kathmandu, Nepal Mr & Mrs I Walker on 26 May from Fortaleza, Brazil

(Mid first term holiday) Rev & Mrs J Pullin on 28 May from Paranaiba, Brazil

(Medical visit)

DEPARTURES

Mr & Mrs R Hoskins and family on 1 May to Kinshasa, Zaire **Miss M Swires** on 18 May to Campo Grande, Brazil Miss J Knapman on 25 May to Colombo, Sri Lanka

BIRTHS

Deborah was born to lan and Pauline Thomas on 24 April 1990 Philip Nicholas was born to Michael and Carol King on 3 May 1990. He weighed in at 8lbs 9oz

ACKNOWLEDGEMENTS

Elsie Grace Elves	84.22
Clifton William Huddy	1,000.00
Florence May Nichols	109.04
Mr W C Loveluck	500.00
Emily Gladys Forse	8,612.41
WRFHall	167.27
Miss K E Flaxman	50.00
Mrs J G Bull	250.00
Emily Beatrice Isles	200.00
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Olive Withers	2,000.00

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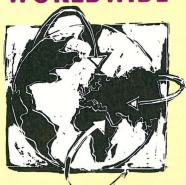
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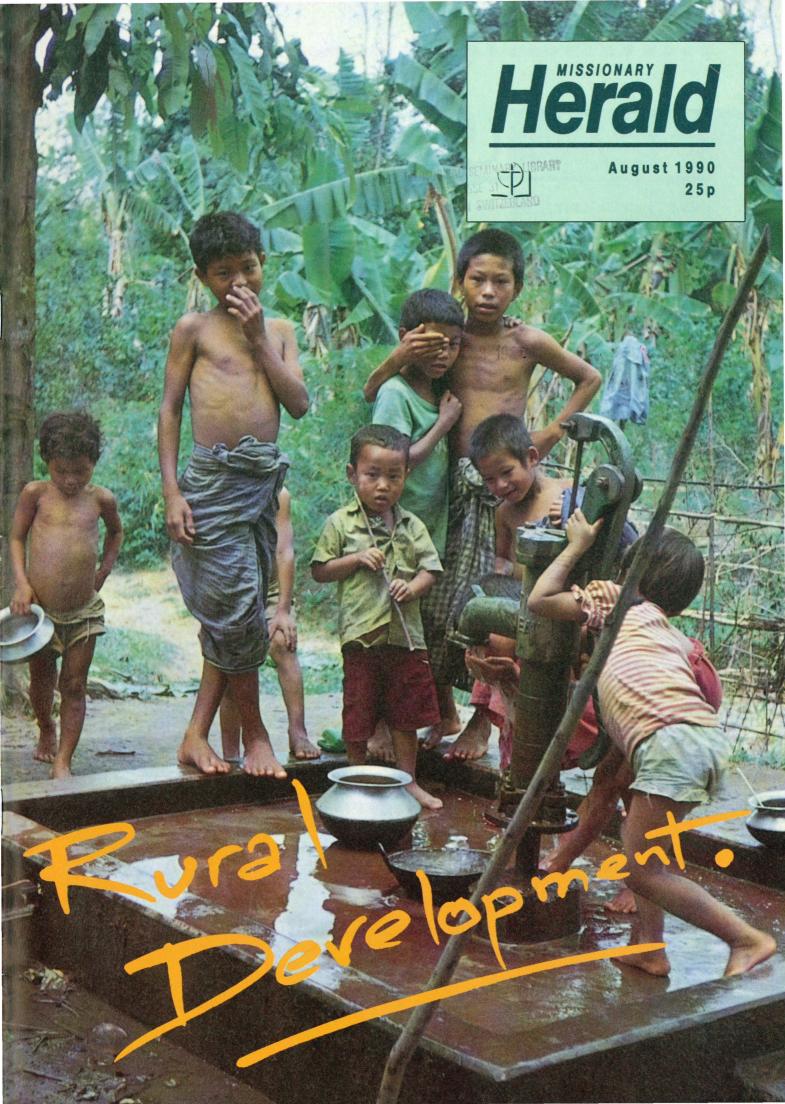
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MISSIONARY HERALD

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Design Anthony Viney

Enquiries about service overseas to: Personnel Secretary Joan Maple

ISSN 0264-1372

Herald

EDITORIAL COMMENT

Each month we focus on a particular aspect of mission. No one issue tells the whole story but, over the months and years, we try to paint the complete picture.

In August we look at rural development in preparation for harvest thanksgiving services and the special BMS/Operation Agri Harvest Appeal. Again it is one aspect of mission showing how Christian love must be shown both in action and in words.

In all of its work, the BMS is conscious of its home roots. Nothing can be achieved without strong backing from British Baptist churches. The Society is nothing apart from the interest, prayer and support of the local churches.

The variety of BMS work in partnership with overseas Christians, the new doors of opportunity that are opening up for the Society in Europe and Latin America, the innovative and exciting programme to involve young people in world mission, all need the continued blessing of Baptist church members.

Support is there, in many ways. The sale of the Prayer Guide and the increasing requests for missionary letters speaks highly of the prayer that is upholding the work. The 300 enquiries each year about overseas service reveal that the missionary message is still being preached.

Giving is up, but not by very much and we are beginning to be anxious. Last year we had a deficit of over £700,000 and we could be heading for another this year. The BMS made no large profits over the sale of its London headquarters 'so we have no large reserves to meet such deficits', said Reg Harvey.

We don't often appeal for money in this magazine but, for the sake of all the new work we are being called to do, please consider, prayerfully, increasing your giving to the BMS.

PIG-STY OR PULPIT?



David Perry reflects on his first ten months as an agricultural missionary in Brazil.



"T'S ABOUT TIME Christians learned to get their hands dirty," is an oft repeated challenge from British pulpits?

"Don't just sit back and listen, do something."

For me, becoming an agricultural missionary was a response to just such a challenge, taking whatever little faith I possessed out of the Christian greenhouse, with its services, Bible studies and Christian get togethers, and planting it in a threatening, hostile world.

In fact, as we have learnt to serve others, to share Christ's love with them by meeting their physical needs, so we have found our faith strengthened. We have discovered that God is present in the suffering and affliction of the poor, and that He gives them hope and dignity.

Arriving in Morretes last August we began to learn about the local culture and farming techniques. It is situated in a fertile valley surrounded by mountains covered by forest.

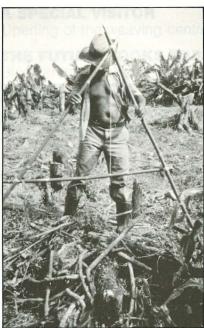
It is a horticultural centre with runner beans, tomatoes, cucumbers, aubergines, courgettes and ginger being grown. The farms are small, family owned and labour intensive. All the produce is transported and sold in the large city of Curitiba, an hour's drive away.

The further you go from Morretes, the more traditional and less intensive the farming becomes. The forest appears more intact with small clearings being farmed.

A family, living in a small wooden house, maybe with eight children and little or no furniture, is growing bananas to sell, and black beans, dryland rice, maize and cassava for their subsistence. A few chickens run around the house and sometimes a pig in a filthy pig-sty. Often the clearings are located deep into the forest, some distance from the house.

The majority of the land is owned by





Above: Using a frame to work out the land contours

absentee landowners who live in the city, who keep buffalo on the flatter areas. Consequently a lot of poor families are forced to cultivate steeply sloping hillsides. They first fell the trees and burn them, then sow seeds direct into the ashes. Rainfall is heavy and a lot of soil is washed away. Instead of realizing that erosion is occurring, some locals have told me that they see the stones growing each year. They generally harvest the crops and burn the residue, hence the soil fertility is very low after three to four years and they have to move on to a new area of land.

During this time I was visiting the Baptist Rural Development Project, CEBADER, which is a one-and-a-half hours' drive over dirt roads from Morretes. There I had a lot to learn from David and Joyce Stockley, who have spent the last four years developing solutions to the problems mentioned above.

What they wanted me to do was to try and take their ideas and to apply them amongst other people. This suited me fine, as I always enjoy going out and meeting other people.

I quickly decided that the greatest need was amongst folk living in the outlying areas. The problem is that a lot of the farmers are very traditional and resistant to change.

To them the forest and animals are inexhaustible and have no intrinsic value in themselves. Conservation is an alien concept when you've got eight hungry children at home. A Toucan simply becomes a meal on wings rather

than a rare and beautiful bird.

Yet I found a minority open to change, and this is where my pig-sty ministry started. We began showing simple techniques of how to increase production from the land and maintain its fertility while preventing soil erosion.

Being evangelical Christians Jean and I were never happy just to concentrate on meeting people's physical needs. At an early stage we began to find opportunities to preach and lead Bible studies, by doing this we hoped to show that Christ is concerned for the whole person - spirit, soul and body.

Luke 4:18-19 (The Spirit of the Lord is on me because he has annointed me to preach good news to the poor....) had become important to us since our time at Selly Oak Missionary Training College when we learned to interpret it in both spiritual and physical terms.

Most evangelicals in Brazil would see this passage in purely spiritual terms. The good news is that Christ came to save the world. Through belief in Christ we are released from the prison of sin. Our lives are given new hope and meaning, and we see God's hand all around us, hence we receive true sight. Finally if we truly accept Christ and walk in His light, we will be freed from all kinds of satanic oppression.

While we can know Christ alive and working in our lives, we have to wait until heaven to really know the fullness of all Christ has done for us.

Such teaching has led in Brazil to the widespread belief that the poor should accept their lot in life, as they will receive their reward in heaven.

The fatalistic view has meant people have traditionally accepted it is God's will for a minority of people to be rich and powerful, while they, the majority, are poor and suffer.

However the migration of large numbers of people to the cities of Latin America, where they live in such abject poverty, has led to the birth of liberation theology.

Groups within the Catholic Church have worked with communities of poor people. They teach them to interpret scripture literally and that the goodness Jesus came to bring was primarily aimed at them. That they should work to bring the promises, made in passages such as Luke 4, into reality here and now in a physical sense. The Church should be a caring community of people striving to meet the needs of themselves and other people.



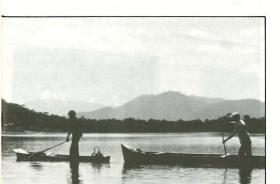
In my view, liberation theology ignores man's spiritual problems and what is needed is a combination of the two view points.

Take, for example our work at Sambaki and Morro Alto. We became involved in these villages through helping in a practical way in the local school, teaching and demonstrating how to grow vegetables.

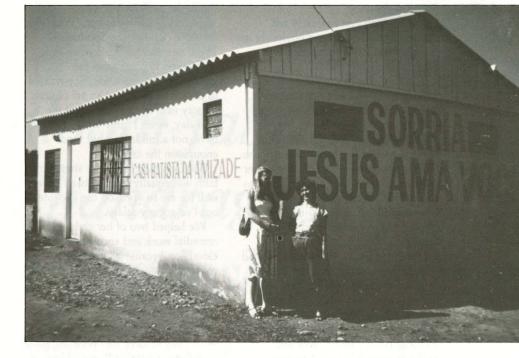
We found out that the teacher was a Baptist and asked her for the address of the local church leader, Alcindo. We arranged to visit Alçindo's farm and mentioned that I would be keen to preach in the church, which he invited me to do. As a result I preached and mentioned that I was able to help with their farming problems. After the service several men came up asking for advice and the church moderator Alcindo arranged a date to accompany me as I visited them. The very poor people from this church did not see any division between the spiritual and material worlds. To them God is inseparably linked with His creation.

It is a blessing from the Lord if crops grow and are harvested successfully. If crops fail it is a sign of God's displeasure. I was told the more you give to the Lord the more He will give to you in return. Consequently, after walking around the farm and giving practical advice I was expected to pray, asking God's blessing on the family, that He would heal any sick members and that any unsaved relatives would be converted. Alcindo, being a well respected member of the community, was able to introduce me to many non-Christian farmers in the locality. I am convinced that this is the best method to find acceptance in a community and hope to be asked to preach in the local church of other isolated communities.

In this I am encouraged by the leaders of the Baptist Church in the area who have a vision to bring the whole gospel to the whole person. This they are doing through the agricultural work of CEBADER, the medical dispensary run by a Brazilian nurse and Mary Parsons and the theological extension course organised by John Dyer.



THE HOUSE OF FRIENDSHIP



The House of Friendship in Curitiba, Brazil, is a church project concerned with the total development of men, women and children, as Margaret Swires describes in these stories.

A SINGLE PARENT

IDA IS ON HER OWN with six children. She used to send the older two to school, lock the four younger children in the home, and then set off to work, cleaning homes and washing clothes.

When the older children came home at lunchtime they would unlock the house and let the younger ones out. If they wanted to go away again they would have to lock the children back in

They were confined in a very small area, a space about the size of an average garage. Its wooden walls were not very securely put together. With the temperature outside over 100 degrees, the sun blaring down on the

tin roof raised the temperature unbearably and the children got very hot and sticky. Their toilet is in a little building at the side, virtually a hole in the ground. Their food was whatever the older sister could heat up for them. She would have to take care of the very small one who was still under a year old. The oldest left in the home would be no more than six.

So we suggested that Cida should set up a crêche in her own home. She went out to work as a necessity, in order to feed her children. Her eldest daughter, who was the only one at a stage where she could work, happened to have severe kidney trouble.

However a government organisation



was able to provide food for all her family and the children she looked after, a bottle of gas to cook with and a little bit of money.

I went along every week to tell stories to the children and obviously to everybody else who happened to be there.

The local church got involved in helping Cida. She and her neighbour became interested through the stories that we were telling.

Then Cida decided that she would like a service in her house at which she made a commitment, as did one of her children, to Jesus the Saviour. This was a very big step because now, as a Christian, there were certain things she could no longer do to support her family.

I led Bible Study with them. She had actually been taking an adult literacy course. She could not read very well but she could read a little and so we got her a New Testament. We started to study Matthew's gospel. Some of the neighbours came as well and anybody who didn't want to come inside stood at the door. You can hear everything through the wooden slats of the walls.

They already knew what was going on because they could hear children singing. Everybody around hears. It is a great way to evangelise. The whole idea was to encourage her to read her Bible. So we started at the beginning with Matthew and discussed it.

It is very poignant when you are with somebody in that kind of situation studying the Bible. She had various crises. Her daughter had kidney failure and we helped her to get treatment.

The project helped her to secure the roof on her house which was in danger of falling in.

One lot of neighbours were spiritualists and determined that there was no way she was going to become a Christian. She and another neighbour were told that they should go along to the spiritualist centre or else something would happen.

One day her daughter tried to wash herself at the neighbour's stone sink. It is so heavy you can't lift it on your own but it just happened to topple over on top of her four-year-old daughter and cut and broke her nose and the side of her face.

But how God protects! Nobody could believe it. They thought it had fallen right on top of her and killed her instantly.

Of course the obvious reaction of the spiritualists was that spirits were against her.

"If you don't want her to die you should let us pray with you."

It was like saying to her, "Who's strongest, God or the Spiritualist?" There was another crisis when the food failed to come from the government organisation. She wanted to pack it all in. It was an act of faith to pray with her believing that the next day, when I came by, she would have, not a full larder, but food enough on the table.

But God didn't fail. Her stretch of faith was equally mine. It is all very well for me to say God can provide but I've got my salary.

We helped two of her children in remedial work and encouraged her eldest son because he goes out collecting the rubbish off the streets in the mornings with one of the neighbour's children.

He is eleven and goes out to collect paper and cardboard boxes which he sells. They've been into recycling for a long time in Brazil. Other children specialise in tins and metal cans. Obviously if he did that every day he could earn more money. But we encouraged him to go to school and promised to help him with the actual problems.

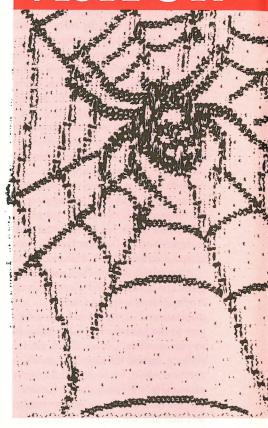
MACRAMÉ

We do remedial work. The children have to go to school and then they come to us to do their homework. Within the remedial work we help them to express themselves and to learn new values but we also try to teach them to do various things.

We started off with macramé. We got a teacher in to teach them and they produced hanging baskets, which were then sold. The children were then able to decide what the money should be used for.

These children have never really produced anything in their lives. They have not got the facilities to do it at home. It is bad enough getting crayons and pencils just to do their homework.

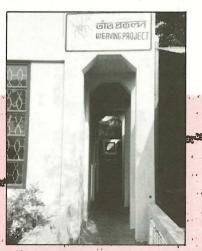
A SPECIAL VISITOR







Entrance to Weaving Project.



Cutting of red ribbon.



handloom fabric rom Chandraghona Bangladesh

T WAS AN EARLY start for us all. Clement Sarker, the supervisor, was up before daylight to check the building. Sweepers were having a final clear up. Staff were collecting flowers for garlands and bouquets. Curtains were being ironed and a sign-writer was correcting a spelling mistake on the main signboard.

Whilst all this was happening, I was organising my house for the lunch party. Cane furniture in the garden, table to be set, enough buckets of water in the bathroom!

All was looking just right and the party arrived on time at 11 a.m. A gleaming white Range Rover with the Union Jack flying, followed by two more Land Rovers and two jeep-loads of armed guards and local elite.

After the opening ceremony, including a guard of honour by staff, the red-ribbon was cut and the plaque uncovered. The VIP's and local dignitaries visited the centre talking with the weavers and spinners. They

Earlier this year the Weaving Centre in Chandraghona, Bangladesh, was opened by the British High Commissioner, Colin Imray.

special day for the Community Health Programme," said Sue Headlam who is coordinator of the programme.

Top left: Garlanding of British High Commissioner in Bangladesh on his arrival at Chandraghona. Bottom left: Senior hospital staff meeting

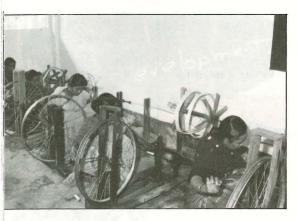
the High Commissioner, introduced by Dr S M Chowdhury.

watched the process of cloth production from dyeing, through design creations and spinning to the finished product on the loom.

We then visited the sales centre where to our delight the High Commissioner brought his wife a dress and shirts for all the family! Then we went to see the tribal ladies using traditional back-strap methods making shawls, while others were fringing and embroidering tablecloths.

There then followed a special ceremony which Mrs Imray performed. An award was presented to the best weaver of 1989, Miss Nyeshe U Marma.

"Following all this, the whole party went to my house for a buffet lunch. I nearly had heart failure when we arrived at the house and my cook announced he couldn't find the gelatine for the lemon-mousse he was to make. We had to change the name of the end product to lemon cream. No one was any the wiser!

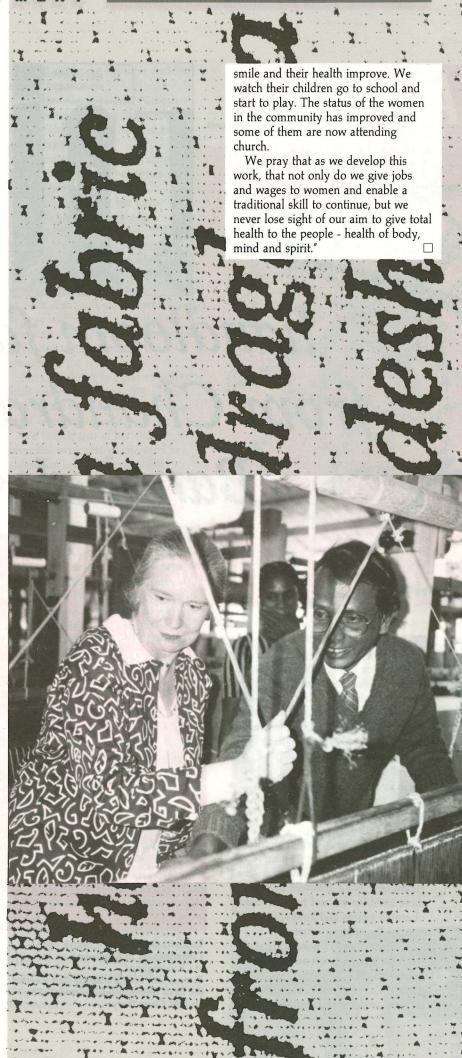


After lunch we all talked for ages while relaxing in the garden and enjoying the peace of "Hilltop". I had to smile when I saw the armed guards all over the surrounding hills.

We feel it was a privilege to have our special visitors. Our weaving programme is an income generating, job creating activity supported by Operation Agri and BMS. Twenty-six ladies, who were destitute and exploited, are now working. It has been a joy to see them develop as people,



Top: Ladies spinning yarn. Bicycle wheels are used as alternative technology. Above: Chakma tribal lady using a backstrap loom. Watched by Mr and Mrs Imray, Clement Sarker and Sue Headlam. Above right: Mrs Imray trying a hand-loom with advice from Mr Clement Sarker.



THE FUTURE LOOKS DARK

After the carving up of Africa by the European powers, the BMS work in the Cameroons was handed over to a German mission. But the transition period was a time of distress and destruction as these two letters written at the time testify.

Bethel Station, Cameroons, West Africa, Christmas Eve, 1884

SINCE THE HOISTING of the German flag here in July last, the towns on this river have been in a very unsettled condition. The Germans are not popular with the people, and many of the chiefs are annoyed and vexed with King Bell for signing the treaty with the Germans. The feeling against King Bell grew so strong that he and all his people were obliged to leave Bell Town, and for the last five or six weeks they have been hiding in the Mungo Creek.

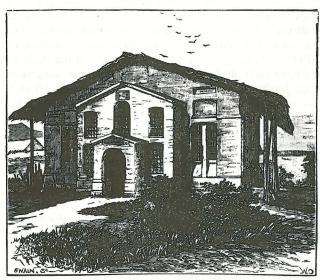
A petty warfare has been going on for some weeks between King Bell and Joss and Hickory Towns. About December 14th, King Bell's people caught a Hickory Town man and put him to death. This so angered the Hickory Town people, that on December 16th they came and burned down King Bell's house and town. It had been deserted some weeks previously.

On Friday, December 19th, two German men-of-war arrived at the mouth of the river. On Saturday, the 20th, about 10 am, I saw two small steamers, the *Fanand* the Dualla, towing about a dozen boats filled with German soldiers. Without slightest warning or notice they steamed straight to Hickory Town, firing upon and destroying two small fishing canoes on the way, and killing the poor men in them, who had done nothing wrong, and were perfectly harmless.

The Hickory people saw the Germans coming up the river. The men took their guns and ran into the bush behind the town. The women and the children belonging to the mission took refuge in our mission house.

As soon as I saw what was going on, I went immediately in the mission boat up to Hickory, and stayed there all day.

Soon after the German soldiers landed, King Bell's people arrived and began to plunder the town. The poor people in their haste and fright left everything valuable, and even carried off the goats and fowls; then set fire to the



BETHEL CHAPEL, CAMEROONS

whole of the town.

When I arrived at Hickory Town, I told the mission people to bring everything they could carry into the mission house, and sit down quietly. I then shut the doors, and with the aid of a German soldier (granted me by the commander) I managed to keep the Bell Town people outside the mission house.

I am glad to say we managed to save the property and lives of about 50 of our mission people. When they began to burn the houses round the mission buildings, I went to the German Commander and King Bell, and pointed out that if these houses were fired, nothing could save the mission property. They both promised me most deliberately that the houses should not be fired, but in a few minutes they had them set on fire.

Mr Fuller's beautiful little chapel soon took fire, then the schoolhouse, then the kitchen and outbuildings of the mission. The only thing that saved to some extent the mission house was its iron roof. It did take fire in two places, but we managed to put it out. There is now nothing but the bare brick walls of the chapel and school standing, and no house but the mission house for miles on either side.

After the German soldiers left, I got the loan of a large surf boat, and brought about 50 Hickory mission people, women and children, with their goods to Bethel Station. We lodged them in the mission house and schoolroom that night.

December 21st, being Sunday, we held a prayermeeting instead of our usual morning service, and held Sunday school as usual. About one o'clock the Germans surrounded the Bethel mission buildings with about 200 soldiers. They roughly searched the whole of the mission premises, and threatened us with loaded pistols and rifles at our heads.

They only found one man, although we had nearly 100 women and children in the houses. This man 'Robert', a member of the Hickory Church, was not one of the men brought from Hickory. He came to Acqua Town on business long before the fight commenced on Saturday. The Germans took him prisoner, but I do not think anything can possibly be proved against him.

The German officers were most insulting. They

threatened and frightened the poor people in the house as much as they could. In the afternoon they sent us a proclamation, which said that if we aided directly or indirectly the rebellious natives they would consider us enemies, and banish us immediately from Cameroons. After this I thought it best to send the rest of the Hickory refugees away, and most of the women have now gone to their husbands at Bassa. Not only is Mortonville Mission Station destroyed, but there is not a single house standing for miles on that side of the river.

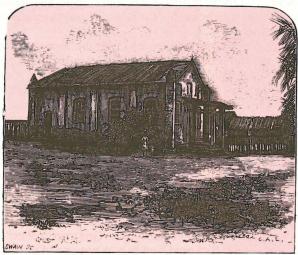
The people being proclaimed as rebels are not at all likely to settle there again. Bell Town is also quite ruined as a station; there are no houses standing nearer than Acqua Town. The teachers and members of the Jebari Church have fled for their lives, and now Jebari is occupied by King Bell and his people. Many of the mission people round Bethel have gone to Bassa and other places. The British Consul is expected here tomorrow - Christmas Day and I will speak to him about the question of compensation for damage done to the mission buildings, which cannot be less than £1,500.

SAMUEL SILVEY

LAST WEEK TWO German gunboats were seen at the bar, and on Saturday morning a few hundreds of soldiers were towed up the river in boats by two small steamers. They went up to Hickory directly and burnt the towns, as also our chapel and schoolroom, to ashes.

I ought to say that the natives – Joss Town people in particular – were sorely displeased with King Bell for giving up the country to the Germans. They threatened war, and as King Bell himself was up the country trading, all his people left the town and fled.

King Bell would not come back for fear of the other people. Matters grew worse every day, and frequent petty skirmishes took place between them. At last King Bell seized a Hickory man and killed him, and this was the beginning of war. The Hickory and Joss Town people



CHAPEL AT HICKORY TOWN, CAMEROONS.

joined together, and burnt Bell's Town and killed all his cows and goats.

King Bell still kept up the country. Nothing more



Thomas Lewis

happened until the German soldiers came up the river on Saturday last without any notice whatever. When the soldiers were up at Hickory, the Joss town people seized a German trader, and carried him into the bush behind their town, where they kept him until the German soldiers fired at them; then they killed and buried him.

The Joss Town people did not yield at once, but determined to fight. A steam-launch came down from Hickory, and finding that Joss and his people had come to meet them at Bell Town, near our mission house, the German soldiers fired at them. The Joss people responded and killed one of their men, and the launch steamed back to Hickory.

Mr Holder, an English trader, was shot in both legs. Very soon the launch reappeared, and brought up about 100 soldiers. They had no time to land before the Joss town people were pouring down bullets on them from the bank to the boats.

After a little difficulty the German soldiers landed, and both sides fought very briskly for a long time, while the steam launch fired from the river. By this time the German shots were passing right through the mission house at Bell Town. The first one came through while I was standing at the front door, and passed within a few inches of my ear. This was followed by many others, which came in at the back, passing through the front.

I converted the tables into shields, and called my boys to lie down with me flat on the floor of the front room. The bullets were whizzing through the house constantly, but fortunately touched none of us.

The Germans at last retreated, finding the Joss people too much for them. While the Germans were waiting reinforcements, I locked the doors of the mission house, and walked up to Bethel over the beach. Mr Silvey had taken the boat to Hickory, but I preferred wet feet to a bruised head.

By the time I arrived at Bethel the fight was resumed, but the Joss people ran away into the bush, and the soldiers proceeded to the town and burnt it. The natives fought most bravely. I cannot give you the exact loss of lives. Only four natives, however, were killed. It is said that 40 soldiers fell in the battle, but I think this cannot be correct. There were not less than four killed and nine severely wounded.

Sunday morning I went down to Bell Town to bring up some of my clothes, as well as cash. Soon after I left Bell Town on Saturday the German soldiers marched there to search for refugees. I carefully locked all my doors in the morning, and they had to smash doors and windows to get in.

They did their work very faithfully, I believe, for when I went down in the afternoon I found they had searched the chest of drawers, all my boxes, stores, and even my private letters and papers. They carried away my gun and a small quantity of powder. After they had finished that piece of business they surrounded the Bethel mission house, and searched the whole place.

When the officer saw me he jumped at me, holding a revolver at my head, saying that I fired at them the day

previously from the mission house at Bell Town, and that I was with the Joss Town people. If they saw me fire at them, why not take me prisoner when I walked quietly through their lines on Saturday?

Sunday evening I took all my things away from Bell

Town. There is a great deal of damage done there. There is not a house standing, and we doubt whether the people will build there again or not. I am now staying at Bethel. I have had no time to think much of the future. It looks very dark.

THOMAS LEWIS.



Brückner of Java

Carey served in India throughout his missionary career, but his influence spread much further east. Here **Stanley Mudd** explains how news of Carey and his achievements inspired others to work in Indonesia.

GOTTLOB BRÜCKNER WAS BORN IN 1783 in Upper Lusatia in Saxony, of godly parents who ensured that Gottlob and his five brothers learned hymns, texts and catechism which remained with them for the rest of their lives. To prevent his being taken for military service, his father sent the young man to Berlin with a small sum of money and his blessing. 'Keep in remembrance Jesus Christ, Who is risen from the dead' were his parting words.

Brückner was, at first, by no means steadfast in the faith and it was a merciful providence that directed him to a house where he was welcomed and found work with a young weaver who introduced him to the minister of the Bohemian congregation under whose preaching he realised his own sinfulness and need of a Saviour.

'My soul was filled with love and gratitude to my Saviour,' he wrote '... sin seemed to have been banished from my affection and I believed my course thereafter would be only delightful. This state of mind lasted but a little and I soon learned that conflict and temptation were

necessary for . . . growth in grace.'

He somehow obtained news of Carey in India and resolved to be a missionary himself, starting a seminary course under the instruction of his pastor. This lasted for 16 months and continued during the Napoleonic army's occupation of Berlin but, in 1808, the Netherlands Missionary Society asked for two missionary candidates so that they could be prepared for work in South India. Brückner and his companion remained there for four years but, because of the war, were unable to sail. The two of them, joined by Joseph Kam who later worked in Amboyna with Jabez Carey, devised a plan of travelling to England via Denmark and Sweden and arrived at the London Missionary Society's headquarters in 1812.

At first the LMS hardly knew what to do with them, but they had a further period of training under Dr Bogue at Gosport. He had been greatly influenced by Carey's letters from India and had taken a leading part in the formation of the LMS in 1795. Brückner later paid tribute to the evangelical preaching of Dr Bogue but, by 1813, the three Dutch-speaking missionaries embarked for Java and reached Batavia (now Jakarta) the following year. There they separated and Brückner chose to start work in Samarang on the northern coast of Java.

There he found about 1,500 nominal Christians and a very worldly European community. He was officially minister of the Dutch church, but had to learn Malay to reach many of the nominal Christians. The problems of learning Javanese at the same time prompted him to ask for help from the Baptist missionaries in Batavia. Of the two who came, only Thomas Trowt remained. He opened an English school, began to study Javanese and preached Malay, but dysentery was undermining his strength and he died in 1816 aged 32. Just before his death he became very friendly with Brückner who was about the same age and of similar temperament. Brückner confessed that he was greatly troubled by having to receive ungodly persons at the communion table and baptise their children, 'probably the greater number

illegitimate'. Trowt lent him a copy of Dr Ryland's Candid Statement of the Arguments for Adult Baptism and, after reading it, Brückner declared he was convinced of its truth, but what should he do? remain in his useful position or become a Baptist? If he did, he would lose 'every worldly advantage, plunge myself into serious difficulties and . . . alienate my best friends. I saw clearly, however, that the struggle was between self-interest and truth . . . in the name of the Lord, therefore, I resolved to do what was right.' A day was fixed for his baptism but, before that, he declared his change of belief to his congregation; the elders of the church witnessed his baptism by Trowt in the river, and he was 'mocked and sneered at by some and blamed by all' for the step he had taken. The following Sunday he preached to an almost empty church. 'My baptism,' he wrote, 'disastrous as it was to my worldly circumstances, was attended and followed by an unspeakable peace and joy in my soul'.

Brückner now no longer had an official position nor the salary that went with it. Trowt shared his BMS salary in return for a place in Brückner's house, but this was for just a few months before his premature end. The news of his death, when it reached Serampore, prompted a typical passage of self-depreciation from William Carey,

'What need we have to work while it is day. The night of death will soon come when none of us can work. I look with deep regret on my past life and am ashamed to see what a loiterer I have been. I scarcely appear to live to any useful purpose . . . Bro. Brückner continues at Samarang and will be, I hope, a useful man.'

Carey was, indeed, instrumental in the adoption of Brückner as a BMS missionary later in 1816.

In spite of the destruction of most of the manuscripts on the English-Javanese dictionary which Trowt had started, Brückner continued the translation of the Bible and, by 1817, had completed some chapters of Matthew. He survived the change of colonial rule when Java was handed back to the Dutch, probably helped by his non-British background. He was joined by other Baptist colleagues—John Phillips and his wife—but the death of a young child and severe illness compelled their return to England where Phillips died three years later. Brückner was again alone and, in 1819, wrote:

'Long as I have preached, I have not seen a single instance of conversion under my ministry. This is very discouraging indeed: yet what have we to do? To despair? This makes the case no better.'

Yet, by this time, he had completed his translation of the four gospels and, a few months later, the whole New Testament was finished. Printing, however, was a problem. Nothing had ever been printed in Javanese characters. Appeals to Serampore, to England and the island's government, all failed. A small lithographic press eventually arrived and the Bible Society in Batavia invited him to supervise the printing there. But his hopes were again dashed when an anti-European revolt in Jogjakarta made the authorities forbid the circulation of a New Testament among the native population. Brückner returned to Samarang with his manuscript and, typically, in spite of disappointments, began his translation of Genesis. The Missionary Herald wrote truthfully of 'the calm, affectionate, faithful and persevering manner in which he is striving to make known the gospel'. This patience was finally rewarded when the Serampore missionaries offered to print and publish the Javanese

New Testament and invited Brückner to Serampore to supervise the venture. More money was forthcoming from the Batavia Bible Society and from the British and Foreign Bible Society and, in 1828, Brückner arrived in Serampore with his sons. John Clark Marshman, son of his more famous father, Joshua, supervised the making of Javanese type, but the work was very slow and not completed until 1831. For a short time, Brückner was seriously ill and his eldest son, aged 13, died. Nevertheless, because he was treated with kindness and consideration, he was able to write, 'Ilook back upon my sojourn at Serampore as one of the most agreeable periods in my life,' and Nathaniel Ward wrote of him:

'He is a man of ardent piety and sound judgement but diffident and unassuming and accustomed to seclusion. . . He is, moreover, a man of economical habits and thoroughly imbued with the missionary spirit.'

He was invited to remain in Bengal, but was determined that Java should continue to be his sphere of service and returned to Samarang with renewed hopes.

'Our mission – I mean the Baptist Mission,' he wrote, 'has not been fruitless to that nation (the Javan); yea, it has even been the means that other denominations of Christians have turned their eyes upon Java. Our Mission . . . has been the precursor in the great work of evan-

gelising the numerous people.'

The printed word had a success which the spoken had not had and the demand was so great the government authorities took alarm and confiscated most of Brückner's stocks. Tracts were distributed secretly, but what improved matters most was the favourable response from the kings of Holland and Prussia to Brückner's sending them a specimen copy of the scriptures. Brückner was also able to print some hymns for the use of a group of new converts in Surabaya - their conversion had been the direct result of reading some of his tracts. But to the officers and committee of the BMS this seemed a small result for many years of labour and, because of the attitude of the Dutch government, they were unable to send any missionary reinforcements. The home committee suggested that Brückner was, by now, dissolving the connection between him and the Society and withdrawing financial support. Brückner was more generous than later historians have been in not resenting this action. 'The BMS is not to be blamed,' he wrote, 'for withdrawing their mission which seems so unfruitful'.

Other societies, however, had become interested in Java and a new revised translation of the New Testament made, which Brückner generously praised and, before he died in 1857 at the age of 74, he was able to report the establishment of other churches in Java and stoutly maintained that '600 (missionaries) would not be too many for this island'.

He had kept in touch with Baptist missionaries in Bengal and, not long before his death, wrote,

'I do not regret my labours and the time which I have spent upon behalf of Java. I would gladly begin the same course were I now a young man. . . . A missionary here does not now stand alone, as I stood alone for one time or another, bless His words amongst these natives; now He has already done amongst them more than I could ever have hoped or prayed for. . . . All that I have detailed, and more, is owing to the Baptist Missionary in Java. I question whether one Dutch missionary would now be in Java had it not been for the Baptist Missionary.'



S MORE AND MORE biogas plants are used in Orissa, India, their beneficial effects are beginning to be seen over a wide area of life.

According to the Rev Reuben Senapati, chief co-ordinator of the West Utkal Agricultural Centre (WUAC), Diptipur, nearly 100 of the plants, which produce methane gas, were built last year.

To help in the construction, WUAC has trained 20 masons to work with the team of two supervisors, two technicians and two master masons.

Each time a plant is built, a full demonstration is given to those who are going to use it.

'We demonstrate how to fill them with manure and to mix it with water.

'The women especially are shown how to light and use the chullah (stove).'

Reuben Senapati said that the plants are bringing widespread benefits to the people.

They have economic benefits. The plants provide good compost for cultivation. We arranged demonstration plots in nine villages and it was found that more profit was got out of the plots where compost was used and, as a mulch, it also helped to keep down the weeds.

'The gas provides fuel for cooking and lighting so money doesn't have to be spent on other kinds of fuel.

'Again the gas can be used to fuel water-pumps, saving money.'

Reuben Senapati explained how using biogas benefits the health and well-being of people.

'The compost grown rice and vegetables taste better. Houses, now using smokeless fuel, are neat and clean. Those engaged in cooking are

free from eye disease since smoke no longer gets in their eyes. In fact the whole environment is much more healthy.'

Cooking by biogas reduces the woman's workload. She no longer has to spend time collecting fuel and cleaning soot-covered cooking pots.

Then there are the social benefits.

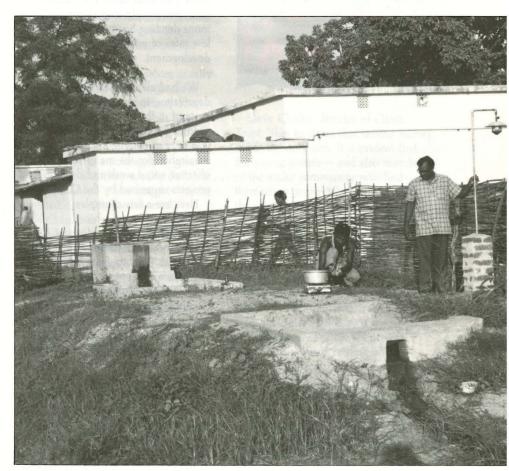
'If wood is no longer used as a fuel then the forests are saved for the family and the nation,' said Reuben Senapati.

'Saving the forest means no droughts, no floods and no air pollution, and saving the environment means saving human beings from destruction.'

The West Utkal Agricultural Centre has been emphasising environmental problems during the past year. Public meetings were held in Bandenbahal and Bhatigaon.

'In each meeting people from ten villages were present and discussed problems of environmental destruction like the misuse of water, air pollution and deforestation. We believe that the whole community should be conscious of the environment otherwise, in the next few years, we will suffer a lot,' reports Reuben Senapati.

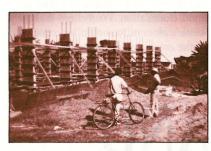
BIOGAS AND THE ENVIRONMENT



Biogas plant running a stove and light

SELF HELP IN INDIA

'This is a vast subject,' says the report of a group from the churches of Derbyshire which visited the Church of North India last year. 'Our main impression was how church schemes stood out in their standards in both rural and urban areas.'





ANY RURAL SCHEMES were aimed at increasing people's awareness of their civil rights and enabling them to take responsibility for their own lives. This was done by helping them articulate their principal needs and assisting them to achieve results, often by injecting money for materials, while local people provide the labour.

The green revolution has often prospered the rich at the expense of the poor. So the church has tried to provide models for people to copy by teaching basic skills such as weaving, embroidery, hygiene, extracting methane from cow dung, by boring wells and irrigating uncultivated areas.

Community health workers have been sent into those villages which show their commitment by training their own people, and church moneylending has been established at low rates of interest for agricultural development.

We had all expected to see want and deprivation in India, but to see the mass of it, the heat, the flies, the raddled bureaucracy and frustrations, was only to enlarge our grave admiration for the many small but effective social work and development projects organised by the CNI.

Here are a few examples:

We had already heard about the social work done through St Paul's Cathedral, Calcutta from the Deputy High Commissioner's wife — a very voluble Polish Roman Catholic, who'd nevertheless spent most of her time with the Cathedral.

Almost the first thing she said to us was: 'You must come and see my Bustee Girls.'

The Cathedral Relief Service was immensely impressive. It was started by a fine Indian clergyman. It is not just relief work, but a comprehensive and workmanlike programme for the bustees (slums) — medical, social and educational.

They start small with 100 families. Their purpose is to relieve physical need, to teach reading and writing and to teach some small craft or trade until they can become self-sufficient.

So far they have been in touch with over 30,000 people transforming lives.

Written on their literature — The greatest good you can do for another is not only to share your wealth, but to reveal to her her own.

GRUBS UP!

We had a boa constrictor for lunch reports Pam Seymour from Ntondo, Zaire. Just one of the gems of experiences we've had and an ideal conversation piece if we're ever invited to the Queen's garden party!

We could follow up by telling about the grubs we had for breakfast the next day.

Not a typical diet here by any means, but it just so happened that Gerard, who helps us in the house, put his hand on the snake yesterday, instead of the rung of a ladder.

Then the grubs were available and 'wriggly' fresh at the market today, and there's never much of a selection.

Actually they are both valuable sources of protein here and a useful addition to the standard steamed manioc root and manioc leaves.



In Shesh-nagar, a tribal village, there had only been involvement by the church for the past twelve months.

A year ago the villagers were actively hostile to outsiders and the Revd Karim David had, at first, suffered physical attack when entering the village. Karim was now met with much warmth and obviously well respected.

Although there had been tremendous improvements, pregnant women were still sent out alone into the jungle to give birth and not allowed to return for ten days.

The main earner was brewing and selling local liquor. Drunkenness was a problem for young and old, but over the past year many had given up drinking. A well had been dug, the village more organised (by the villagers) and a start made on an education programme.

There was still much illness and need in the village, but thanks to the work of Karim and others the villagers were starting to organise themselves.

GOING CRACKERS

CHRISTMAS SHOPPERS are being involved in world mission in a surprising way these days. If you live in a neighbourhood which hosted a 'Christmas Cracker' event last year, you probably noticed how bemused locals became enthusiastic participants in the task of righting global wrongs.

The aim of the project is to extract as much money as possible for a simple, inexpensively produced meal. Or, as your youthful writer may be unashamedly proclaiming on his T shirt: 'Third World Food at Posh Western Prices.'

Young people from local churches are mobilised to raise funds for development and relief projects by giving up a month of their time before Christmas to run temporary restaurants. They are also encouraged through Bible Study and discussion, to think for themselves about the issues faced by agencies for development and missionary societies in this country,

and their partners overseas.

The idea of 'Christmas Cracker' was born in a Baptist youth group in 1983. It began with one temporary restaurant, in response to the famine in India. The young people wanted to raise £1,000 to drill a well in a waterless village. In the end, enough money for five wells was given.

Since then, the concept has grown and it is now coordinated nationally by Oasis Trust, in association with Tear Fund, Interserve — and now, the Baptist Missionary Society.

The BMS General Committee meetings in June voted overwhelmingly to support 'Christmas Cracker' this year. The positive response was due to the fact that the project does not merely give aid to our partner churches in developing countries.

The BMS also recognises its crucial role of encouraging young people to hear God's word on mission, to pray and begin to act on the implications in their own lives.

This is how the 'events' work. A group of young people will attempt to find an empty high street shop (not always an easy task!) and then take it over for a month. They prepare the premises, inviting local business people, officials and friends to support them in any possible way. Often publicity stunts are arranged to attract interest—and the media.

The young people themselves usually cook and serve the meals, with older friends advising and supporting. The meals are as simple as possible, such as rice and curry, and a precious glass of water.

Customers are encouraged to give generously — and they usually do. One gentleman added 'a few noughts' to the suggested donation for his meal.

The Christmas spirit of generosity is traded on, and the uneasy feelings which so many Christmas shoppers have about their frantic over-spending, finds some relief in this giving without receiving. As one of the 'Cracker' slogans puts it, 'I'm dreaming of a Right Christmas.'

The dream of 'Christmas Cracker' is that this year the administrative and operational costs will be met by the sponsoring bodies, so that all the profits will be freed for our partner churches overseas, as it was last year.

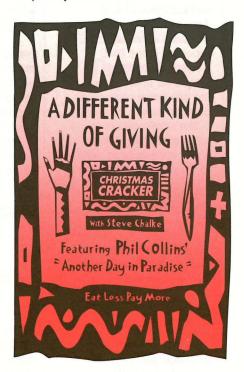
For this reason, BMS have agreed to donate £10,000 for 'Christmas Cracker 1990'. Between them, the sponsors will be able to cover all the costs.

Local communities have been very

impressed with 'Christmas Cracker' restaurants. For instance, the one in Bath made a very real impact on the city. The menus explained how the projects in India would be helped, and challenged people about their lifestyles.

'People saw that we cared, and that our caring springs from our Christian commitment,' said Anne Wilkinson, organiser of the Bath event.

'Through it we showed that mission in India and outreach in the city are inseparably linked.'



Steve Chalke, director of Oasis Trust, likes to stress that raising money is not the only aim. It is evident that the young people — and also members of the wider community who find themselves drawn in — gain through their involvement a deeper understanding of 'mission' than they have had before.

Prayers are answered, responsibilities towards our Christian partners in developing countries are acknowledged, lifestyles are challenged, futures are reappraised.

In one sense, it is easy to encourage people with uneasy consciences to throw a coin into a rattling box at Christmas time. But as Steve says: 'The world's needs won't be met by dipping into our pockets — we need to get more deeply involved than that.'

It is in the spirit of great attempts and great expectations that the Society is enthusiastic in its support for 'Christmas Cracker 1990'. Look out for a restaurant near you!

IN VIEW

Consultation

At a six day consultation in Zaire at the end of May BMS and representatives from the Baptist Community of the River Zaire (CBFZ) discussed the way ahead for their partnership.

'We asked questions about the CBFZ financial self sufficiency,' said Angus MacNeill, BMS overseas secretary, reporting to the BMS General Committee.

'And we talked about the general poverty of the country.

'We asked: Where is today's challenge? What about the growth of the towns and cities? How is the gospel being communicated to young people? And we discussed how CBFZ could be active in mission outside Zaire."

Concerned about the needs of missionaries, CBFZ have agreed to appoint a BMS missionary pastor to help in the pastoral care of missionaries and to extend language learning and orientation in Zaire.

The BMS General
Committee, meeting in
Southport in June,
confirmed 'its desire to
continue to work together
in partnership with the
CBFZ as an expression of
oneness in Christ.'

Water Engineer

The BMS has now been able to appoint a water engineer needed to update vital hospital supplies in Zaire.

Graham and Louise Jackson, from Shefford in Bedfordshire, were recommended to the Society by the Methodist Church's Overseas Division.

'I first felt called to work overseas whilst at college,' said Graham. 'I heard talk about development work



and felt that God had led me into the water industry with people who could use me to help with more serious situations than I could face in this country.

Louise will be helping with children and doing some general work in Zaire.

New Areas of Work

The BMS is to work in three new areas. An agreement to work with the Nicaraguan Baptist Convention has now been signed.

'We shall be discussing, at a later meeting, how this new partnership can be worked out,' Angus MacNeill reported to the General Committee.

The committee also agreed to work in partnership with the Union of Baptists in Belgium. First of all this will be by providing financial support for a Belgian ministerial couple. Then the BMS will look for a pastoral couple to work as missionaries in Belgium.

The third area is a partnership with the Brazilian Baptist Convention. They have two couples trained and ready to work in Guyana.

There are twenty Baptist

churches in the Guyana
Convention, all weak, and
the group does not have
one full-time pastor. There
were three Southern
Baptist missionary
couples. One has just left,
the others retire in two
years and the convention
president, the Rev Motie
Singh, has appealed for
BMS help.

The BMS General Committee agreed to provide financial support for a Brazilian missionary couple to do lay training and church planting work in Guyana. The Southern Baptist Convention will be supporting the other couple.

The Future

The signs of change are all around us not only in terms of the political, economic and sociological scene but

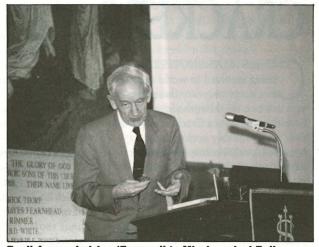
In order to get on with the task of mission beyond the year 2000 Mr Harvey invited the General Committee to discuss possible changes in the BMS constitution.

'At the moment our work and mission must be "Beyond the British Isles",' he said. 'And the membership of the General Committee is restricted to those elected from within the United Kingdom.'

The Society has altered its constitution several times in the past in order to meet the changing needs of mission.

'Should we modify it again to enable the oneness of mission to be expressed and to involve our overseas partners in decision making?'

The Revd Keith Hobbs, General Superintendent of the North Western Area, pointed out some of the opportunities a change in the constitution would make possible.



Basil Amey chairing 'Farewell to Missionaries' Rally

also in terms of mission,' Reg Harvey told the General Committee.

'Mission is one, without any unnatural division between home and overseas. We should be free to enable world church Christians to assist our mission here in the UK.'

'It would enable missionaries with very considerable skills, language and practical knowledge to work amongst the different ethnic groups found in British society today. We all know that there is a sense of frustration that the present structure of



Reg Harvey addressing General Committee

both the BMS and the Baptist unions sometimes denies altogether the public ministry of entirely suitable people.

'But it is rather more than the mutual recognition of ministries. It is about the availability of resources and how our present structures enable us to use or even not to use what is available to us,' he said.

'We need the insights in the theology, spirituality, church fellowship and social justice that the world church can bring to us. Christians in Asia, Africa, Latin America are engaged in significant and exciting theological thought which can be made ours. And all of this will be seen and heard mostly not from short term study leave or scholarships but from their actual presence and partnership with us.'

After a great deal of discussion, expressions of caution and pleas to get rid of 'outmoded and paternalistic structures' the committee asked for definite proposals for changes to the BMS constitution to be presented to the November meeting.

New Youth Programme

Plans are underway to 'channel the enthusiasm, energy and vision of young people who want to do mission in the short term.'

'Ventures such as the 28:19 Tour and the Baptist World Youth Conference in Glasgow gave young people a chance to look at the world,' said BMS young people's secretary, John Passmore.

'And the proposals we make are a response to the demands we have had from people wanting to do something in world mission.

'After the 28:19 Tour, the 500 who responded to an appeal for commitment reflect that within our British churches there is a widespread and active interest in relating faith to the real world.'

The General Committee has reaffirmed the role of volunteer and short-term work, within the scope of world mission, done by young people in British Baptist churches and in BMS partner churches overseas. So the Society is looking for ways that individuals or pairs can serve overseas for three,

six or twelve month terms.

The BMS is also planning to help small groups of young people to spend one, three or six month terms helping in the work and mission of a national or local church.

'We imagine that, because of the time limit, these visits will be in countries where English is either the first language or largely understood,' said the report presented to the committee.

'This does not preclude short term groups made up of folk with a good working knowledge of, for example, Spanish or French.'

The BMS also intends to cater for those young people who want to take a 'year out' before going on to further education.

'And some who are not going on to further education want to give a whole year to overseas mission. We believe that the energy and vision of these people could be an exciting resource in world mission and the BMS needs to find new and innovative ways of using them.'

European Mission

Max Stäubli began work as General Secretary of the European Baptist Mission on 1 July.

Max, who is from Switzerland, has already served 28 years with the EBM in the Cameroons, Bad Homburg and the Central African Republic.

Thank You

After undergoing a serious operation in Brazil, Yvonne Pullin has returned to Britain for further treatment.

'We are immensely grateful for all the messages of support and assurances of prayer we have received,' said John Pullin.

Deanna Clark arrived in Britain from Kinshasa, Zaire, in May, for major surgery followed by several weeks of therapy.

'We so much appreciate the concern and prayers of many people,' said Owen and Deanna.

BAPTIST MISSIONARY SOCIETY CHRISTIAN TEACHERS FOR CHINA WITH THE AMITY FOUNDATION

We are looking for qualified, experienced teachers of English, with TEFL Qualifications preferred, for a two to three year appointment commencing August 1991.

Applications will be considered from those able and willing to work in simple conditions with basic amenities within Institutes of Higher Education in China.

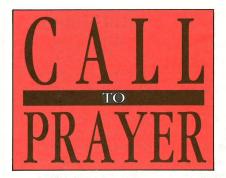
Enquiries welcomed from interested graduates.

This is an ecumenical response by churches and missionary organisations in Great Britain and Ireland.

Respond in the first instance to:

Miss Joan Maple Personnel Secretary BMS, PO Box 49 Baptist House 129 Broadway DIDCOT OXON OX11 8XA

Telephone: 0235 52077



26 AUGUST-15 SEPTEMBER

India: Community Involvement

The West Utkal Agricultural (WUAC) Centre in Diptipur serves the rural community over a wide area in the state of Orissa. A small farm is used to demonstrate agricultural techniques. WUAC has attracted the attention of the state government which has asked it to promote bio-gas projects in West Orissa.

WUAC is supported by Operation Agri

'We are grateful for their constant prayer and financial assistance and encouragement,' writes Reuben Senapati, chief coordinator of WUAC. 'The Lord has blessed us abundantly and gives strength and wisdom for doing His work in building the rural community.'

2-8 SEPTEMBER

Jamaica, Trininad and Tobago

The BMS has no one serving in Jamaica at the moment but Baptist work in the island continues to be supported. Next year, as part of the new BMS young people's programme, several young volunteers will be helping in church work in Jamaica.

In Trinidad, Peter and Sheila Brewer are engaged in a lay-training programme. The students have recently been doing field work projects in preaching, evangelism and social ministries.

'The evangelism project was an answer

to prayer. The congregation at Diamond village is very small and the church was wondering how to find the manpower to undertake a visitation. The students who helped, along with the church members, clearly enjoyed the work and have gained valuable experience and at the same time encouraged the members of the church. There has been some positive response from the visiting.'



Peter and Sheila Brewer

9-15 SEPTEMBER

Angola

Peace has still not come to Angola and civil war continues to drain the country's resources. On top of this a disastrous drought in the south of the country is causing widespread suffering.

In this situation the Evangelical Baptist Church in Angola (IEBA) carries on with its work of sharing the good news of God's love and reconciliation in Jesus Christ.

Colin and Mercia Pavitt help on the practical side of church life. Colin is a builder at present helping to construct a laboratory whilst Marcia is organising the library for the Bible college.

'Pray that there may be true reconciliation between the various groups in Angola and that Angolans can work together to develop this rich and beautiful country,' they write.

16-22 SEPTEMBER

Zaire: Development

Development and community work in Zaire is very much part of the total work

of the church which is trying to help people discover that wholeness in body, mind and spirit, which Christ brings.

The Baptist Community of the River Zaire runs several projects throughout the country.

Michael and Carol King are based at Ngombe Lutete and working on the Lower River agricultural project.

Steve and Pam Seymour work at Ntondo where changes are taking place. 'Our agricultural work is in a transition period and we wait for news of the BMS agricultural committee. Pray for Tata Boika, our new coordinator and Tata Loimi, the regional extension officer.'

BMS and Operation Agri are also supporting a new agricultural project near Yalikina run by Tata Chebele.

23-29 SEPTEMBER

Brazil: Mato Grosso do Sul

Mato Grosso do Sul is one of the growth areas of Baptist work. The church is growing at something like 20 per cent a year. There is therefore an urgent need to train leaders and in the state capital, Campo Grande, there is a Baptist Seminary. Robert and Christine Draycott are linked with that work.

'We recently celebrated the first ten years of the Faculty's existence. The highlight was the international service when students and staff from Angola, Argentina, Mozambique, Bolivia, Paraguay, USA, Britain and Brazil participated.

'We are both teaching more than 20 hours a week, which with marking and preparation takes up a major part of our time. Church work is additional as is the counselling that Chris has been doing at the Faculty.'

Margaret Swires and Frank and Peggy Gouthwaite are engaged in the work of the House of Friendship, which is described elsewhere in this magazine. John and Yvonne Pullin have been doing association and church work at Paranaiba. Yvonne has recently undergone a serious operation and is presently receiving treatment in the UK.

30 SEPTEMBER-6 OCTOBER

The Home Base

2 October is the BMS birthday. Each year as we give thanks for the life and work of the Society we are conscious of the strong, supportive home base on which BMS work rests. The BMS is nothing apart from those churches in membership with the Baptist unions of Scotland, Wales and Great Britain and without their commitment to mission in giving, interest, prayer and the nurturing of those who hear the call to serve overseas.

Lord
we pray for the Baptist Churches of Great
Britain
part of your church universal
your body
your temple
your Spirit-filled pilgrim people.

We pray that they may know the challenge and joy of their calling to witness to holiness and to mission.

7-13 OCTOBER

Asia

Asia is such a large continent and it covers such a variety of countries and people that it is difficult to hold all the images together.

China, Sri Lanka, India, Burma and Cambodia are all areas where violence and civil unrest have caused suffering and anxiety. It is hard to keep up with the political changes taking place in Nepal. Natural disasters and overpopulation seem to thwart any move forward in Bangladesh.

Christians are making a positive witness throughout Asia, some as minority groups within Islamic, Hindu or Buddhist communities, and others as large and growing churches.

Joy Knapmann is the BMS representative for Asia. Based in Sri Lanka, she makes frequent visits to India, Bangladesh, Nepal and Thailand meeting with missionaries and national church leaders.

14-20 OCTOBER

Accepted Candidates

More than 300 people every year get in touch with the BMS to talk about work overseas. Only a small proportion of these, about ten per cent, actually end up serving with the BMS, but none are rejected. The Society helps each one who enquires to understand what God is actually saying to them and where their Christian commitment and service should be.

Those who are accepted, however, need to be prepared. This is often at St Andrew's Hall, Birmingham where David Grainger is principal and Jim Grenfell, now on leave of absence prior to retirement, is tutor. Those going to Zaire or France will study language at Massy, just outside Paris. Others will do tropical medicine courses at Liverpool or Antwerp.

Lord, those preparing for work overseas are conscious of their weakness in face of the work which lies ahead.

Help them to trust your strength and go forward where you lead humbly and gladly.

21-27 OCTOBER

India: Medical Work

The BMS continues to support a number of hospitals and community health projects throughout India — the Moorshead Memorial Christian Hospital, Udayagiri; the Christian Hospital, Diptipur; the hospital and health projects in Mizoram. In only two places are there any BMS personnel. Dr Betty Marsh is Medical Superintendent at Berhampur. Coming up to retirement she is urgently seeking a successor. Ann Bothamley is responsible for nursing staff and an intensive care unit at Vellore.

MISSIONARY MOVEMENTS

ARRIVALS

Mr & Mrs J. Mellor
on 13 June from Mushie, Zaire
Mr & Mrs Hinchliffe
on 20 June from Yakusu, Zaire
Miss E Murray
on 23 June from Kinshasa, Zaire
(Mid term Holiday)
Miss B Olding
on 25 June from Kinshasa, Zaire
(Private Visit)
Miss R Montacute
on 25 June from Kinshasa, Zaire
(Private Visit)

Rev R Draycott on 27 June from Campo Grande, Brazil

Mr A Thomas on 27 June from São Paulo, Brazil

DEPARTURES

Mr & Mrs M Wilson
on 15 June to Trapia, Brazil
Mr & Mrs I Walker
on 27 June to Fortaleza, Brazil
Miss S Chalmers
on 27 June to Yakusu, Zaire
Mrs P Thomas
on 27 June to Bolobo, Zaire

BIRTHS

Eleanor was born to Jane and Les Bromley (Zaire Candidates) on 5 June 1990

DEATHS

Rev Roy Morgan aged 85 died on 8 June 1990. He served for 37 years in North India from 1930-1967

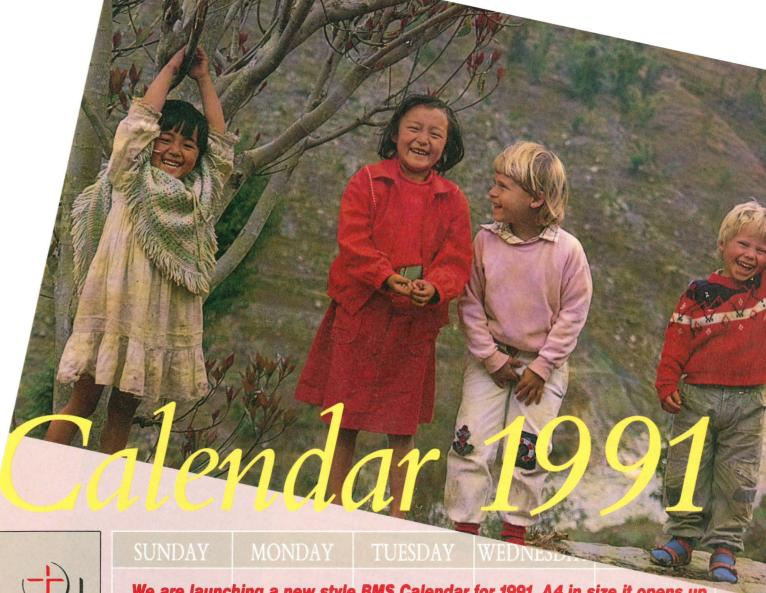
ACKNOWLEDGEMENTS

LEGACIES

Mrs D G Woollacott	300.00
Miss L R Hiles	30,000.00
Mrs V M Crooker	4,500.00
Miss M J Cooper	200.00
Miss Florence H Stead	674.80
Miss M H Barrett	30,000.00
Mrs Jean Walker Corrigall	50.00
Miss M M Carpenter	10,000.00
Marjorie Stoneman	50.00
Miss Annie Wilds	7.59
Mrs F L Skidmore	115.62

GENERAL WORK

Aberdeen: £20.00; Durham: £30.00; Surrey: £5.00; Anon: £110.00; Andover: £10.00; Charities Trust: £38.00; Anon: £50.00; Anon: £61.58; Paisley: £10.00; Derby: £4.08; Anon: £20.00; Countesthorpe: £50.00; Anon: £34.00; Anon: £1.30.





We are launching a new style BMS Calendar for 1991. A4 in size it opens up to A3.

Each month has a full colour photograph illustrating the worldwide work of the Society.

In addition, there is a new grid layout for you to fill in your engagements.

Printed on good quality paper, it is ideal for home, office, studio or church notice-board. It also makes a perfect Christmas present.

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Buildin	g	iences
		7-:

Lord, we look humbly at Zaire where poverty and disease are part of everyday life and we marvel at the faith of Christians who have love, joy, hope and faith and praise to spare.

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129 Broadway, Didcot, Oxon OX11 8XA

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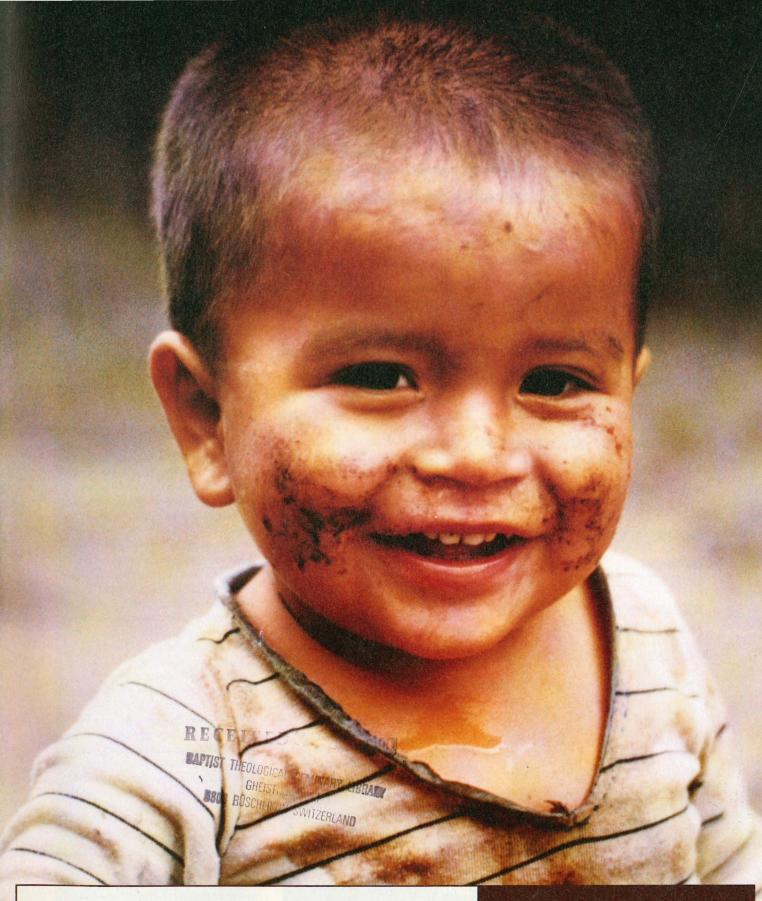
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Laughter and Friendship – A Community's Strength

Herald



September 1990 25p

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MISSIONARY HERALD

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Overseas Secretary Revd Angus MacNeill

Editor Revd David Pountain

Design Anthony Viney

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Herald

EDITORIAL COMMENT

How quickly moods change. We've all rejoiced in the new freedoms now enjoyed by people in Eastern Europe. For the first time, many Baptists from that part of the world were able to attend the Baptist World Alliance Congress in Seoul. There has been generally a feeling of hope and confidence linked with a determination, on the part of the BMS, to be open to the new opportunities in mission which are now before us.

But not everyone could get to Seoul. Because of an attempted coup, Ken Cadette, the Secretary of the Baptist Union of Trinidad and Tobago, felt he could not leave the island.

Alvaro Rodrigues and Joao Makondekwa from Angola were delayed and missed the consultation the BMS was holding with its mission partners. Coming out of a 30-year-long situation of war they had to wait until they were in the UK before getting visas to travel to Korea.

And now the world (this is being written in August) has been plunged into a new crisis in the Arabian Gulf. Hope is giving way to fear. Confidence is being replaced by despair. But at such times we should remind ourselves of why we are part of Christ's body, the Church and why we have been commissioned by our Lord to be His ambassadors of good news.

When some missionaries got together they grumbled and complained about the difficulties and problems of their situation until one of them said, 'Isn't that why we are here? If these people were perfect and the place idyllic, we wouldn't be needed.'

And so we have been given the task, in an imperfect world, of being Christ's people who are continually building bridges of reconciliation, who are working for His kingdom of love and peace.

LAUGHTER AND **FRIENDSHIP** STRENGTHEN

AN ROQUE CONSISTS of a hundred or so shanties and basic houses on the lower slopes of the San Salvador volcano. Access to the area is along a steep dirt track being torn away even more each day of the rainy season.

Many of the houses are built along the sides of the paths that weave through the coffee plantations and it is there, planting, weeding and eventually harvesting, that many find their subsistence living. Others go to sell in the city markets or work as domestics.

It is to this community that members of Zacamil Baptist church go two or three times each week.

ARMEN, IN HER mid-twenties, is the mother of three young boys. They have made their home in a shack of sticks, clay and corrugated tin in one of the paths into a steep ravine.

The eldest boy, Elias (8), goes to school in the afternoons. David and Carlito (6 and 3) stay at home with their great-grandmother when Carmen is working. She has been planting and tending coffee bushes that smother the hillsides under the shade of mango, jocote and guarumo trees.

Carmen's husband, Rufino, is in prison. A former member of the paramilitary 'civil defence', organised by the army, he was accused, with two others, of attempted rape.

After three years in Mariona, the central prison for men, his mental health collapsed and, in June, he was transferred to a special ward in the psychiatric hospital. From there, at one o'clock in the morning, he was transferred to the prison in Sensuntepeque. He was refused permission to take any of his few personal effects, which included the only photograph of their first child, a daughter, who died in infancy.

Carmen continues to visit Rufino when she can, but the bus fare to

US ALL Sensuntepeque has now increased to

more than she can earn in a day. Like most people in San Roque she has no job security, moving in and out of work according to the seasons and the needs of the coffee plantations.

COUPLE OF months ago Carmen worked, with nine other women, weeding and tending a hillside of coffee bushes. It is a job that would normally be done by one man, but the women asked to share the job. As a result, it was finished in a fraction of the time and the women were given the same amount that one would have received - to share between the ten of them. About four colones each per day (about 30p) and that for a day's hard labour from 7 am until 4 pm.

They job-shared because they all needed some money, but also because they were too afraid to work alone due to the natural dangers of the steep terrain and the other dangers of being women alone in heavily militarised and thickly wooded countryside.

When the job was done, Carmen was back to embroidery and selling fruit in the market to raise funds to keep her family and with a very complex sense of 'gratitude' to the coffee owner for 'letting' the women work together.

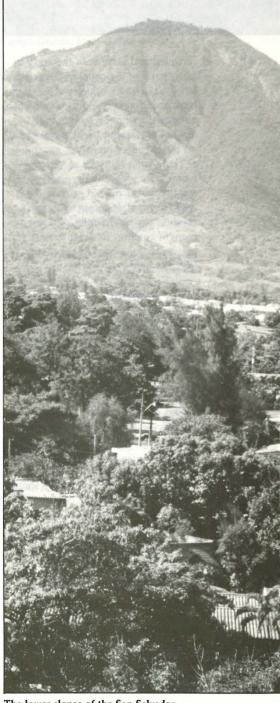
In spite of the love and care she pours out on her children, the parasites, eye infections and the like, constantly find the gaps in the make shift armour. Basic medicines cost more than a week's wages.

'ARMEN'S FAMILY IS typical of San Roque where about 90 per cent of the families have no constant male adults. Some of the men have been

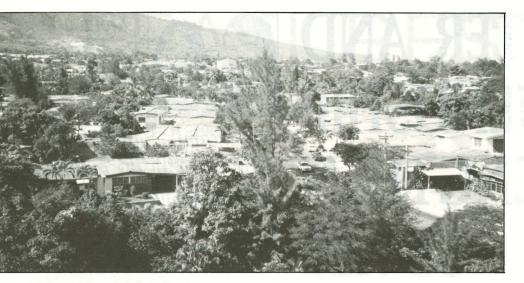


David and Rachel Quinnez Mee describe how the church

at Zacamil, San Salvador, is working with the community of San Roque.



The lower slopes of the San Salvador volcano (above and page 4)



recruited and serve with the army in other parts of the country. Some have left in search of work elsewhere. Some have abandoned one difficult situation after another until they join the alcoholics who live, fight, sleep and die on the streets of the city.

There is no shortage of young women, for whom the pressures are equally destructive, to provide them with easy female company in the brothels run by the military. Other men, in an effort to swim against and maybe turn the tide, have become guerrilla fighters.

N WEDNESDAY AND Sunday afternoons about ten of us from the young Zacamil church congregation visit the homes in San Roque and, on Sundays, gather with many of the women and children under the trees on the side of the hill for some songs, games and a short Bible reflection.

Those visits, and the delights, tragedies and frustrations they present, are the material for the evaluation/ reflection sessions on Sunday evenings. They provide the real situations that challenge and unlock the Bible study on Monday evenings and frequently help us make sense of our worship on Sunday mornings, not least in the Eucharist, the meal of community and commitment.

NE OF THE FIRST and clearest things to arise out of the visits to San Roque was the lack of community there. Whilst in some cases, like that of the ten women job-sharing, poverty has brought people together, more often it divides and spawns a struggle for survival.

Then community is made even more illusive by the military activity and the

suspicions that are cultivated to make the military control easier.

A couple of years ago, three young men were killed in San Roque, but not before the skin had been peeled off their chests and faces. It was a typical death squad killing to be read as a warning to others in the area. At night, heavily armed columns of soldiers station themselves along the main tracks through the area.

The guerrillas still pass through, often buying food from the homes, but there is no doubt who it is the people fear. No one likes to go out after dark.

WE HAD A PARTY with the people from San Roque one Sunday afternoon, under the trees on the hills, with some games. There were some 'getting to know you' dynamics, two young people from the church as clowns, songs, a pinata — a huge papier-mache doll full of sweets and swung from a rope to tantalise a series of blind-folded children who were commissioned to smash it open with a stick, releasing its sweets for their waiting and whooping friends.

The Bible study reflection was about celebrating the faith and the creative energy they constantly expend merely to keep one step back from the edge of death. And what's that prayer in the midst of war and hunger, celebrating the promise of peace and plenty? It seems that the very act of celebrating what we have creates still more. Celebrating our fragile ties at the same time gives them added strength.

NE SUNDAY WE had another celebration, this time in the corrugated tin church in Zacamil. Thanks were given to the people of San Roque for opening themselves to

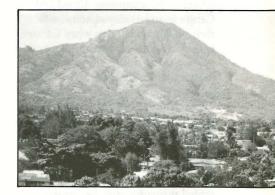
us, helping us to understand a little more of what the stories, challenges, insights of the tradition we claim can mean for us all.

In those celebrations we meet with about 60 children and 30 or so adults. In the reflections on Sundays, the families from the volcano have spoken of their dreams of good health, housing, food, education for their children, of clean water in their houses rather than half-an-hour's walk away, and of electricity, even lighting on the main track.

They have spoken of work and real salaries and the possibility of working with a clear conscience knowing that their children are cared for.

Conversations began about a nursery-child care centre which could be a community/education centre at the same time. Someone loaned a small plot of land and many of the people from San Roque, women and children

The laughter and the friendship strengthens us all and with two babies threatened with death from malnutrition in the house next to the plot, there is no need to talk about the seriousness or urgency of the task.



alike, have turned out with machetes, picks, shovels and more, to clear and level off the land so we can start to build a 'Children's House'.

All come to work, some supplying water, or fruit, or tortillas and beans for all to share. The laughter and the friendship strengthens us all and with two babies threatened with death from malnutrition in the house next to the plot, there is no need to talk about the seriousness or urgency of the task.

THEOLOGY CANNOT BE LOCKED IN A FRAMED CERTIFICATE

An address given on the graduation day of the Baptist Seminary of Mato Grosso do Sul — Brazil.

ONIGHT WE ARE receiving a certificate that shows that we have finished our training. This piece of paper does not certify we are pastors but Bachelors in Theology.

We are not getting this certificate to hang it on the wall to decorate our dining room. On the contrary its purpose is to remind us that theology cannot be locked in a framed certificate

With this certificate in hand we ought to do a serious reading of the Gospel of Luke chapter 4, verse 18, where he read:

'The spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour.'

This certificate is a clear and visible sign that we mustn't close our eyes before the world in which we live. We have to keep our eyes open so that we do not use our faith to reduce man, created by God, into a 'spirit or soul with two ears'.

Our theology cannot, should not nor wishes to be blind towards the violence, injustice, hunger, misery, illiteracy, nor toward political, cultural and spiritual ignorance, prostitution of adults and children, authoritarianism and other social sins that kill, torture and turn into nothing peoples of all tribes and races.

In the same way, our theology cannot be deaf to the extent of not hearing or preventing others from hearing the cry and lament of thousands of orphans of injustice which are represented by every child that dies of starvation in Brazil every five minutes and by the prostitutes,

unemployed, addicts, alcoholics and others who live in the margin of society.

The praxis of our theology cannot take for granted the claims that come from those who have nowhere to live whereas there are many who please themselves in mansions full of futility.

There is no way of ignoring the lament of those who wander about from north to south, from east to west looking for a piece of land where they could at least be buried.

This certificate reminds us that our theology cannot be mute towards what we see and hear. It is necessary to tear at the gag of tradition of fear and omission. A theology that does not speak up is a theology of oppression and does not come from our Lord Jesus Christ. There is no way we can avoid speaking on behalf of those who are segregated, condemned and nullified by the satanic selfishness that reigns in humanity.

In this world of hopelessness, uncertainty, injustice, conflict and war, the 'voice' and praxis of our theology must echo TO THE ENDS OF THE EARTH, spreading peace, justice, mercy and the truth that sets people free, for these are the fruits and evidence of the kingdom of our Lord Jesus Christ.

The praxis of theology that we want is not of that theology that is so 'handicapped' and static that it does not go along side by side with the modern challenges of our young people, who are educated, who have learnt how to think and to question neither with the family that is divided, overburdened and questioned in its roles.

We cannot afford to be locked in our 'ecclesiastical ghettos' without seeing the cruel reality of this decade that has



Students at the Theological Seminary, Campo Grande, Mato Grosso do Sul

just started.

Our action has to be in search of the whole person, fulfilled in her nature and needs. She has a soul, but has a body too, which needs an 'Eden' to live, a work worthy of this 'Eden', a helpful society and of a process of communication that will satisfy her human and spiritual needs.

The aim of our theology and action is not to show the separation between man and God but to reconcile man to God

Far from the praxis of our theology be the amnesia that leads us to neglect the past and be only concerned with the building of the future. We must not forget history, because 'today' only exists because there was a 'yesterday' and tomorrow will depend on this moment we call 'today'. Our theology of today will build our Christianity and our world of tomorrow.

We want to accept this certificate as a challenge put forward in order to turn our faith into something useful and worthwhile for man.

The true human Christian fulfilment does not lie in serving God in the infinite and in the abstract, but in the only place where He reflects His image and likeness: Man, the whole humanity.

Before I finish I would like to quote a young theologian of his time who put his theology to work in the way we also hope to do.

'I do not want to be remembered as a man who won the Nobel prize, but as someone who loved and served humanity' (Revd Martin Luther King — Nobel Prize in 1964).

May God be merciful to us and may we seek first His Kingdom and His righteousness.

Thank you.

THE LORD'S TIMING

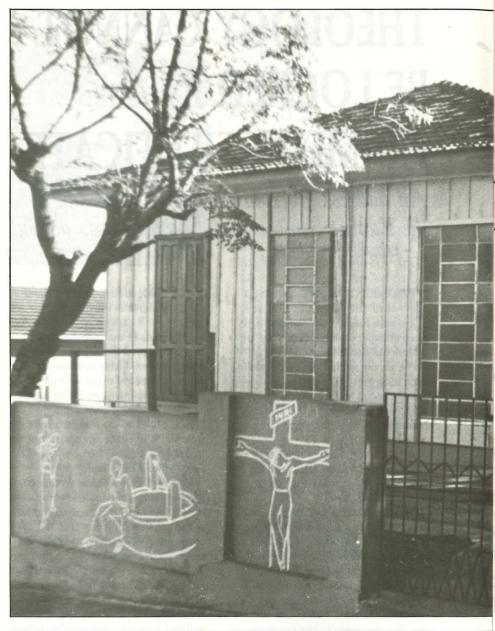
John Furmage describes how a new work was started in Palmas, Brazil.

N 1972 WE ARRIVED in Pato Branco as new missionaries to start a new church. The South West was reputed to be a difficult area and we had few ideas and a scant knowledge of the language. We began to evangelise, preach the word and generally do God's work. In six years we reached twelve members, including ourselves. Not much of an achievement but the spade work was done and today Pato Branco has about 120 members and three outreach points in other towns.

By 1979 it was the turn of Dois Vizinhos and we had perhaps learned something by then. We decided deliberately to try and live the word and we tried to teach them to do and above all to love the people God gave us. So began an adventure of faith and love as we tried to identify what God was doing and join Him in it. In six years we had 40 members, a community of 80 and a building under construction to seat 250 people.

Then we spent three years in Sao Paulo at the BMS Hostel looking after the children of our fellow missionaries who study at the British Community School. This leaves very little time for anything else but, under constant pressure from the Ferreira Church, a congregation was initiated in Vila Sonia. In a year a few good contacts were made but without the time to do what really needed to be done, real progress was impossible.

September 1988 we were, as far as we could ascertain, the only two





Church building and congregation - Palmas



Baptists in Palmas. Our invitation was specifically to the Association work and so, encountering little immediate encouragement, we concentrated for the first year on travelling widely in area and in laying the foundations for future work in the city.

Due to the cultural concept of a church as a building we set out to acquire a property for meetings so that in the future someone might have the conditions to begin the church. If there was a concept in the work it was to get out of the way and let God get on with His work, after all He was here in Palmas long before us.

In February 1989 we found the property we were looking for, although we didn't recognise it at the time, through its decrepitude and our lack of finance, it was four times what we had in hand. But by the end of February it

became clear as prices rocketed that it had to be this old house on front of the school.

However it was the end of April before it became a reasonable proposition and after a series of miracles we could hope. Our mother Church Clevelándia helped, they may have 50 members but they are very poor, the Paraná State Convention, the American Southern Baptist Convention, the Association and finally our own Baptist Missionary Society came in with help. One should have known by then that God had plans in Palmas but we didn't, probably because we had bought a problem. There were people in the house and we had to get them out before we could do anything.

Ignorance is bliss and a chance remark in the local printer's shop led to the publishing of 2,000 tracts with an apple motif for the local Apple Growers Festival. These were given out and painted signs, pews and windows etc. ordered. Nothing much happened as the folks stayed put. Not daunted we began meetings in our fourth storey flat. A bit of a disaster really. At least, someone who might have come never got up the stairs.

In August 1989 we received two phone calls because of those tracts. An army family and a woman from the south had arrived in the town. Now we were five. Then Gezela brought her mother to visit us and Da. Erna felt called to Palmas. So, when the house was vacated the first week in September, we were seven. Our first meeting on the 10 September had twelve people present and Palmas was away.

Valerie had never been overjoyed with the look of the house we bought, Rua Marechal Deodoro 718. However nothing had prepared us for the appalling state we found it in. A bargain it was but did it have to be this bad? Windows falling apart, woodworm on the floor, filth inches thick in what had been the kitchen, smoking electric wires and the drains were choked, they had cut channels in the floor for the water to go out the door.

The few folks we had were out working and with no money in hand how could we turn this heap into an attractive place to worship God. Valerie washed and painted, while I ripped out windows both in brick walls and in the wooden upper part. By the end the window-rip-out-put-in rate was a fine art, two hours a time.

We took on a poor chap looking for work. A great worker if he was told clearly what to do but one day he saw me counting empty paint tins just for curiosity. Next week all the empty tins were down the disused well. Fortunately he didn't drop the insecticide tins in as well. One wonders how many full tins went on drink, he was an alcoholic.

Then we had a young couple, Clovise and Mari, to help for a few months. In the end we used 48 gallons of paint, and seven of woodworm killer. Eventually we got carried away and a baptistry was made in reinforced concrete in the front garden, most of the work was done by Francisco whose son was one of the candidates.

Baptisms? A lot happened before Easter '90 and, by then, we knew for sure that God was doing a new thing in Palmas. Another phone call. John! You wanted a YWAM team (Youth with a Mission)?' 'Can you have eight young people for the month of November?'

Where will they sleep? Eat? How much will all of that cost? Literature? (15,000 leaflets in the end.) Madness! But if you have got to go. In November '89 the church hit Palmas in a real way.

We discovered that no other evangelical church had ever gone outside its walls. Here we were in the Square, the University and the schools. The 'Dom Carlos School' on our door step was the first place the team made their dramatic presentations, three times, morning, afternoon and night too.

Five hundred young people each time. In theory they were to go door to door visiting but it never happened as young people filled the church all day and every day seeking counsel and information. Strange! The Lord's timing! Fifteen days later the school closed for the holidays and strikes have kept it shut until the end of May.



THE CATALYST

'In a way, but have not remained unchanged!' says John Furmage 'A Catalyst is a substance that facilitates chemical reactions without itself being changed.' A missionary is often a type of catalyst but the Pocket Oxford Dictionary definition is perhaps more appropriate. 'A person or thing that precipitates change.'

Western Association of Paraná, although in those days the Association did not exist other than as an area on a

In 1974 the first meeting of what was to become the Association was held in Pato Branco as a means of giving a sense of wider fellowship to the four tiny congregations. But what began in fellowship developed a much wider vision and today has become a missionary organisation dedicated to reaching the rest of the area with the Gospel. The vision spreads although fellowship in Christ remains at the centre of the united work.

Up until this stage the Paraná State Convention had, from Curitiba, tried to stimulate advance but now the local people took the lead. The area was studied. Journeys of discovery were made and in 1979 the fast growing town of Dois Vizinhos was reached and the church established there.

Then eyes turned to Perola and Santo Antonio and west to São João and Clevelandia. Often following a small group or even a family to plant a church. So came Realeza, Pranchita and Coronel Vivida. As churches examined their areas of action, visits were made

and Bible studies or preaching points were established in Vitorino, Chopinzinho, Marmaleiro and Eneas Marques. However the other towns still called and Palmas was reached in 1988 and Larangeiras do Sul will have a National Missionary this year, 1990.

These may seem just names but they represent people who's faith has been kept alive, who have rejoiced with new life in Christ and who are delighted that someday soon they will have their pastor and then be able to reach their towns for the Lord. Workers and people working as a family all over the area to reach the unreached.

There still remain 16 towns without Baptist work where the gospel must be preached in sincerity and in truth. The missionaries did not do all of the work. It was, is and will be the struggle of the churches united. But BMS missionaries were and are there. A stimulating presence, a catalyst.

A catalyst in the sense of the dictionary that has precipitated change. However we have not remained unchanged for we have seen the Lord at work. We too have been transformed as He has used us for His glory.

S LUCK WOULD have it, or the providence of God, we did a period of orientation in Brazilian ways in Cascavel. Pastor Efraim Santiago had some 20 preaching points or congregations. I suppose that like most ministers I thought of 'My Church' and then outwards to the world's needs. Efraim thought of the need first and the church followed the vision. Today there are more than 20 churches in the Western Association in Paraná that owe their existence to his inverted vision.

Once he said, 'If there are unreached people then it is our responsibility.'

This was to colour our own vision when we eventually reached the South

WE HEARD YOU CALLING 'US' BACK

TWO OF DR JOHN CARRINGTON'S Zairian friends, visiting him in Salisbury, went into town to buy some aspirins and got lost. When John realised this he went out into his garden and started beating a piece of wood with two sticks. His neighbours must have wondered at this but not long afterwards his two friends returned. 'We heard you calling us back!', they said.

Dr Carrington had been making use of the African talking drum, a means whereby tribal people sent messages for long distances. Their secret lies in the structure of Bantu

languages and the making of African drums.

The many Bantu languages in central Africa are tonal in nature. Syllables are pitched high or low and thus determine the meaning of the word. For example 'liale' in Lokele (pronounced . ` .) means 'fiancée, while the same word pronounced . . . means 'a rubbish pit'! Obviously good relationships between people depends a lot on how they speak. Missionaries must have caused immense amusement to Africans while they were learning their languages but their teachers were very polite and hid their laughter until later.

The range of a human voice is limited so Africans long ago must have used considerable intelligence to devise a system which would enable them to send messages over long distances. If one takes a tree trunk and hollows it out one can produce sounds by hitting the lips with a stick. If one hollows it out differentially, taking more from one side of the trunk than from the other, one will obtain two notes. One of which represents the high tone and the other the low tone. These lips are generally known as the male and female voices respectively. Two sticks tipped with rubber complete all the hardware necessary for this 'primitive' but very effective communications system.

Its software is more complicated, however. Many words will have the same tonal structure. We can differentiate them in speech or writing but they all sound alike on the drum. How did the early drum-linguists overcome the problem? They did so by increasing the amount of information added to the key-words. So 'fowl' — KOKO — becomes 'KOKO OLONGO LO BOKIOKIO' i.e. — the fowl, the little one, which says 'kiokio'. Hearers might easily misunderstand the first word. They could hardly

mistake the combination of words.

So over the centuries Africans passed on information about births, deaths, marriages, wars and peace over long distances to people in their own tribes who spoke their language. This might have gone on for ever but in the late 19th century visitors arrived in their land. They had lighter-coloured skins, much equipment, strange ways, guns and goods. They also spoke different languages but some had a special message that the God (e.g. NJAMBE) whom Africans knew of but either feared or ignored loved them and had sent His Son so that by believing in Him they might become God's children.

Thus new phrases passed into drum languages. God the Father, as distinct from God the Creator, became LIUWE LI SANGO LIKASERKWELE LIKOLO KO NDE USE—'The Father who came down from above.' His servant the missionary became MONDELE BOSONGO GO LIANDE BO LOKASA LOLIKUKU LIKATANGAMA—



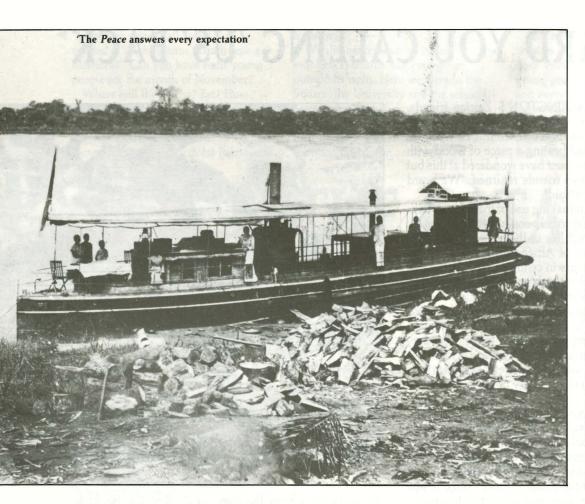
'... a "primitive" but very effective communications system'

'the white man from the river, or the leaf (i.e. book) lo likuku which is to be read' — an obvious reference to the Bible.

The arrival of the missionary began to break down many barriers. For example, in both church, school and hospital people from many tribes met each other, sometimes for the first time and used a common language. They began to travel further afield. They even began to use European languages and so it is not surprising that John Carrington could write in 1949 that interest in drum languages was waning. Fewer boys were learning to play the drum and people who had used their skill to study the structures of drum language were concerned that they should not die out. One hopes that they have been successful and that in the independent African states scholars have arisen who can maintain this study and continue respect for this unique communications system.

Modern Zairians have much more sophisticated means of passing messages along. They are no strangers to satellite television and would not like to revert to the drum. Technical progress by itself however does little to break down barriers of suspicion or promote harmony between peoples. It is only the language of the Gospel which does this. We are rightly grateful to men like John Carrington who made detailed and accurate descriptions of drum languages. This work however was only incidental and subordinate to his great desire to preach Christ in Zaire. We need scholars who will continue his studies but we need even more missionaries, both Zairians and European, who will transmit the language of love by the lives and their deeds.

Fred Stainthorpe





A LITTLE PRELIMINARY WORK

Extracts from a report of the first voyage of the 'Peace' sent to the BMS in 1884 by George Grenfell and Thomas Comber.

YOU WILL HAVE BEEN EXPECTING news of the steamship *Peace*, and also of her first journey; but you will allow that her having been built, launched, having made the necessary trial trips, and run a journey of 1,200 miles all within a few days more than four months, has not left much time for letter-writing.

Until we had given our little craft a thorough trial, we were not in a position to speak of our success as amateur shipwrights and engineers; but now we have safely returned from Mangala, a point midway between the Pool

and Stanley Falls, we feel we can speak more confidently about our work and better calculate the possibilities before us.

THE Peace answers every expectation in the matters of speed, simplicity and comfort. We need never be afraid of being caught by canoes if we have only good firewood on board and wish to keep out of the way.

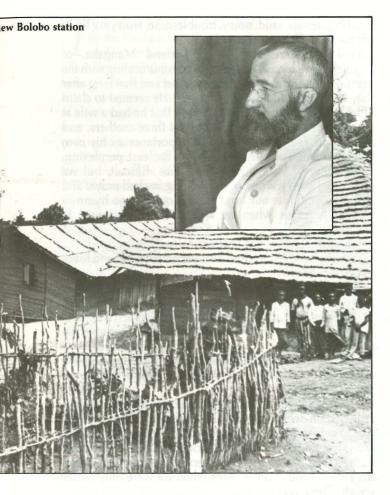
We ran the whole distance without any mishap that involved delay, or even the stoppage of the engines. Shaw and Scott, who both figure in the picture, did all the engineering.

Thanks to our exceptionally light draught and the warnings given by lead, the sand banks gave us very little trouble, there being no place where, after a little searching, a channel could not be found.

Even with four days' fuel on board and our multifarious stores of barter goods and food, we only drew a little more than 15 inches. One thing that helped us was the experience gained in the small boat at the commencement of the year. Ebokea, who pulled stroke oar on that occasion, did most of the steering.

During the first ten days of our journey, we had the company of Col Sir Francis de Winton, Administrator-in-Chief of the International Association and also that of our good friend Mr Gill of Stanley Pool, who was acting as his secretary.

Sir Francis was a most agreeable fellow traveller, taking a very real and sympathetic interest in every phase of our work, from the establishment and modes of procedure at our stations, down to taking his turn at the wheel, woodcutting and bread-making. He is a thorough going



campaigner and so can manage to enjoy life anywhere.

In addition to ourselves, Mr Maloney, who had come up from Wathen, our passengers, our crew of a dozen, and three men we were taking to prepare the ground for building at Lukolela, we ventured to take with us eight of our schoolboys, thinking that to take them on a long journey would tend to enlarge their ideas of things. The world is a very little place to some of their minds.

But, however desirable it may be to enlarge their ideas, we very much question if we will ever again face the responsibility of conducting a party of eight unruly young cubs for a 1,200 miles tour. In the cold morning the stoker was their very dear friend. So attached did they become to the stoke-hole that most of them had bits of their skin sticking to the steam-pipes, contenting themselves for a time with a few swathes of bandaging.

In the middle of the day, when the stoke-hole had lost its charms, the water became a great temptation to them and a constant source of anxiety to us. Not only could they not swim, but there was the grave possibility of hungry crocodiles being on the prowl. Once we came very near to disaster, by a boy, while playing, falling overboard, dragging another with him, who, like himself, could not swim. Happily the small boat was able to reach them in time.

Our youngsters could be helpful at times, especially when firewood had to be carried from some little distance in the forest. Cutting wood was our big work from day to day. Everybody joined in it and we did fairly well if we managed to get enough in three or four hours to suffice for the remainder of the day. Quantity was not the only consideration. If we had bad wood it meant going at three

to four miles an hour. With good wood we managed ten.

As we wended our way between apparently interminable sand banks, travelling in the *Peace* was luxurious compared with journeying in our 26 feet boat, which sufficed for the journey to the equator at the beginning of the year.

We were especially grateful for the awning, furnishing, as it does, such a splendid protection from both sun and rain, ever present on the Congo. Although we started in the cold season, we were not half way along the Congo before we were very hot and, although we started in the dry season, before we reached Mangala we found the rainy season in full swing.

HAVING DECIDED TO DEVOTE five weeks to a prospecting tour in the *Peace* we were enabled to get under weigh by nine o'clock on the 7 July (1884) and by the time from dropping anchor in the evening, we found ourselves right beyond the Pool and well into the narrow portion of the Congo which extends for about 100 miles.

The next day brought us almost to Mswata. After passing Mswata we came in sight of the French station, Gauchus, on the opposite bank, and another five miles brought us to Kwa Mouth. Here we left the Congo for awhile and started to go up the Kwa as far as the junction it makes with the Kwango.

This furnished us with some excitement, for we were rather uncertain as to the temper of the people and knew nothing of the character of the river. It had been visited once have years are by Mr. Stapley

once, two years ago, by Mr Stanley.

It was much further than we expected, but we were well repaid for making the detour by coming into contact with the chieftainess of the Wabuma, a strong-minded woman who rules one of the most important trading communities in the Congo. After journeying about 50 miles, we came in sight of Ng Nkabi's Mushie town, which is a series of hamlets extending some two or three miles along the north bank.

We rather hurt her ladyship's feelings by not steaming straight away till we came opposite her residence. However, by getting up anchor again and accepting her personal pilotage, we were able to drop anchor within a stone's throw of her house.

She is a very capable, energetic woman of but few words, but who evidently knows her own mind and rules her subjects. Whatever her rule may be, her people are, without exception, the best specimens of the African we encountered. Well formed, intelligent and, by comparison, industrious. It is not surprising that they are among the most successful traders on the river.

It is not at all unusual to encounter a fleet of from 10 to 20 canoes all heavily laden and bound down to the Pool, where all trade has to forsake the water-way and take to land. They are also good handicraftsmen, making not only their own canoes, but a considerable number for sale. We saw between 100 and 200 canoes along the beach and several new ones in course of being finished. There is always hope for people who do not think it beneath their dignity to labour.

Even Nga Nkabi herself, who posed with an air quite Napoleonic as she came to visit us, standing among her crew of stalwart men, wielding paddles whose shafts were completely overlaid with brass, did not seem to think it out of order, when she went on shore again, to get into a little canoe with another woman to go fetch a present of a goat and some plantain and bring it alongside for us.

Altogether Ng Nkabi's town was the most promising position we saw for a mission station. We trust our numbers will soon be sufficiently augmented to allow of our occupying this point, where we are assured of a welcome. Of course, they have but very indistinct notions concerning our object, though we tried to tell them. It is not to be expected from a single visit. They are quite expecting us.

A FTER LEAVING MUSHIE, the river trends south by east for about 30 miles to its junction with the Kwango. We had to be content with going a mile or two up the Kwango. Unfortunately, we were unable to open communication with the people as they were too nervous to reply to our questions or respond to our salutations.

They simply ran along the bank, spear in hand, dodging behind the trees as though afraid of harm we might possibly do them. By the next time we pay them a visit they will have heard of our peaceable character and lost all fear and, very likely, have become as impudent and overbearing as many of their neighbours become as soon as they have recovered from their surprise at the sudden apparition of white men in their midst.

Returning to the Congo river, the 'Peace' eventually reached Bolobo

ON THE AFTERNOON of our arrival we walked through all the towns of Bolobo and Moie. In Bolobo it was a great day, a gala day, indeed. The wife of one of the chiefs had died somewhere away and, of course, there must be four or five days and nights of orgies — any amount of dirty sugar-cane-beer swilling, unbridled license in every species of sensuality and a grand finale of fair human sacrifices, each victim being a poor wretch of a slave bought for the purpose.

The victims were tied up somewhere. They were said to be apathetically and stolidly awaiting their fate — bowstring or knife — both being Babangi ways of killing. Pleadings on behalf of these poor victims were all in vain.

Another cruel tragedy was also to take place. Prices of certain food were to be arranged, and, as a sign or seal of such arrangement, a slave was to be killed. A hole was to be dug between the two towns, and the victim's arms and legs broken. He was then to be thrown into the hole to die, no one being allowed to give him food or drink.

The Moie towns look very pretty from the river. The Banunu inhabitants are shyer than the Bolobo Babangi and communication with them has hitherto been more difficult. The women and children frequently ran away.

In walking through these towns we tried to make friends with the people. We scarcely know any of their language and can do very little with them more than make friends on these first short prospecting visits.

We are desirous of having one of our stations in the Bolobo-Moie district. In fact we have provisionally decided so to do, the population being dense and the people appearing as friendly as anywhere.

Grenfell and the 'Peace' continued their journey up the river. Passing through the equatorial region, where they learned of some horrific methods of execution, they eventually arrived at Lulunga

A T LULANGA WE HAD our first real introduction to Bangala people and we found them out and out the

most boisterous, wild, noisy, troublesome, worrying lot of

people we had ever met.

We were introduced by our friend Mangaba, of Lukolela. He was very active in his communicating with the people, shouting at every canoe we met and that long after they had ceased to hear what he said. He seemed to claim kinship with almost everyone, found that he had a wife at every town we stayed at, met at least three mothers, and introduced nearly every chief of importance as his own father, until his family tree was, to say the least, perplexing.

To converse with these people was difficult, but we sometimes tried it when, in the evening, we had prayer and gathered round us our boys to sing our Congo hymn.

'God hears us when we speak to him,' we said to

Mangaba.

'Indeed,' said he, not much surprised.

'Yes, he is our Father, and he is very, very good and loves us all very much.'

But to this Mangaba objected. 'God is not good. Why is

he always killing people?' (by death).

And then we had to try and explain the resurrection and the home in heaven, but it was difficult to remove his sceptical objections.

Lulanga is very populous, as much as Ilebu proper. We walked about the town accompanied by large crowds of

people. A wild lot they were.

They swarmed out to the steamer in good canoes, and crowded on deck, almost taking possession. The difficulty was to get the noisy, rowdy lot back in their canoes and not even steaming ahead a little, or blowing our whistles would induce them to leave us. A dozen canoes would hang on the sides of the steamer, even when we were fully under weigh. There was no fear.

N THE 1 AUGUST we reached Liboko and after steaming along seven miles of towns, more or less close to each other, we came to that of the great chief Mata

Mayiki (which means plenty of guns).

Here it was that Stanley had his great battle in 1877. The people crowded on the beach, most of them armed, with the idea that we were enemies and prepared to fight us. In the first place our flag was strange to them and they have got to understand that flags are very significant. Secondly, we did not steam right close into the beach as Stanley's steamers had always done, being smaller, but anchored 50 yards from the shore. Thirdly we had two Bangala men on board from a capsized canoe and they fancied these two countrymen were prisoners.

All was explained and we came in closer, just to oblige

them, and made fair friendship with them.

THE JOURNEY WAS a prospecting one and has resulted in our being able to choose three very important and valuable sites for stations — Mushie, Bolobo and Ilebu.

The Peace too has had a splendid trial and the little we have said about it shows how little trouble it gave in its

management and working.

Such is the first journey of the *Peace* into countries new and among people strange. It was our constant regret that we could not make it more of a missionary journey — that is, in teaching and preaching, but that was impossible, chiefly because we knew so little of the language. We have, however, done a little more preliminary work, which is none the less our Father's business.

THE HEART HAS ITS REASONS by the Duchess of Windsor is a quotation from the works of Blaise Pascal. Even if you have never heard of Pascal you have probably heard evangelistic preachers make use of his wager which states that if God does not exist the Christian will lose nothing; if he does exist the Christian gains eveything but the unbeliever loses even what he thinks he has.

Pascal would certainly not recognise the new town of St Quentin en Yvelines — a kind of French Milton Keynes — but just three miles or so from our modern block of flats is the site of the Abbey of Port Royal des

It is a peaceful place today, crouched in a valley, surrounded by poplars and beaches, usually closed because tourists are few. Pascal valued the peace and came here on retreat but was forced to write fiercely in defence of the ideas current here in the middle of the 17th century.

In the little museum at Port Royal there is a print dating from the 1680's showing Louis XIV of France and the Pope conspiring to destroy the 'monster' of Jansenism. Jansenism is shown as a many-headed monster spewing out its dangerous teachings from within the Catholic church.

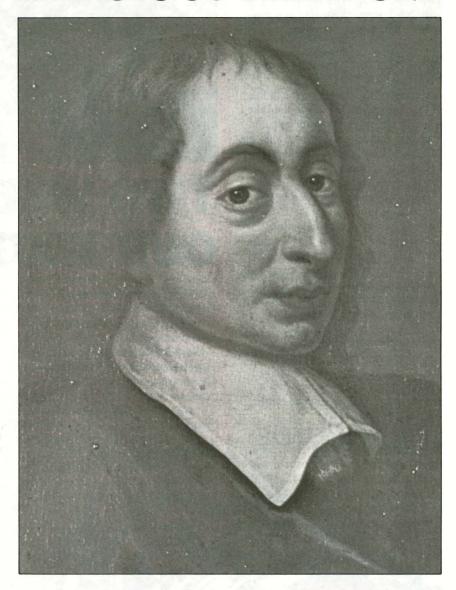
The 'heresies' include belief in the irresistible grace of God and the impossibility of salvation by good works. The followers of Jansenism are seen fleeing into the arms of a cartoon John Calvin — terrible fate!

Jansen himself was a theologian who had been asked by the Pope to combat certain errors of the Jesuits but he obviously found out more than was good for him.

His teachings found ready disciples in the members of the community at Port Royal under their zealous abbess Jacquéline Angélique. She was a kind of female counterpart of the biblical King Josiah: elected to high office at eleven years of age for political reasons but proceeding to a radical reappraisal of the life of her order.

Very little remains of the abbey at Port Royal. There is an imposing circular dovecote but only a grim 19th century chapel to make the site of the abbey church where such 'friends from outside' as Pascal, the writers Racine and Boileau and the painter Philippe de Champaigne used to come to worship. Such a community and such ideas could not survive in the climate of the latter years of the reign of Louis XIV.

A SYMBOL OF RELIGIOUS FREEDOM



Robert and Catherine Atkins are settling into work at Versailles, just outside Paris. As well as Versailles, the church serves the communities of St Quenton en Yvelines, Chaville and Le Chesnay. Robert and Catherine live at Montigny Les Bretonneux, just to the south of Versailles. Not so long ago they visited the ruins of Port Royal which is 'literally just down the road'.

The convent was closed by 1709 and the buildings rased to the ground. Nonetheless, certain of the ideas which called down the wrath of the Pope and the King live on. Port Royal became something of a symbol of the freedom of religion though violated in a totalitarian state. There are not many ideas more contemporary than that.

HE NEW BMS project for young people, '4 Wheel Drive', was launched in July. Young people at the 'Close Encounters' holiday in the Lake District, sent off hundreds of coloured balloons. Each one was printed with the '4 Wheel Drive' logo and they were released from under a parachute to the cheers of the young people.

The new project, which will last for one year, is subtitled '4 x 4 = £25,000' because that is the target amount.

It is needed to finance a new vehicle for the Baptist medical clinic at Ruhea in north Bangladesh. The roads in this remote rural area are pot-holed and unreliable, often being washed away by continuous flooding. A sturdy four-wheel drive vehicle is essential to maintain the work of the clinic.

Dr Suzanne Roberts has worked at the Ruhea clinic since its opening in 1982. She said that the main work of the clinic is to take its services further out



TWO WHEELS ON OUR WAGON

could learn how to look after themselves,' she said.

'We go out to the villages to teach them basic health care.'

Most of the clinics are some miles away from Ruhea. Without a vehicle they either cannot go, or, after enduring an extremely uncomfortable and slow rickshaw ride, arrive too late for help.

Much of the work of the clinic is concerned with child care. Suzanne Roberts says that much illness is preventable.

'Lots of children in Bangladesh go blind because they don't have enough green vegetables — they don't like spinach any more than youngsters in Britain do!'

The clinic staff have been taking vitamin A capsules to the villages every six months and have seen a dramatic improvement.

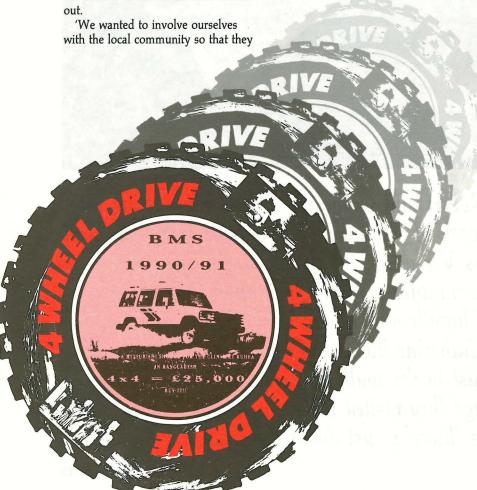
The BMS is confident that £25,000 will be raised within the year.

'Last year, young people gave more than the target amount for the hospital at Pimu,' said John Passmore, Young People's Secretary.

'I'm sure they'll respond generously to the need at Ruhea too.'

We have produced a resource pack to help with the project. It contains games, Bible studies, drama, pictures and ideas for fund raising. There is also a section for children so that Sunday Schools, clubs, brigades and other junior groups can be involved. Churches can also ask for a video which has been made especially for the project.

Churches should already have received their '4 Wheel Drive' posters, and the first half of the resource pack—called 'Two Wheels on My Wagon' is also on its way.



DEPUTATION

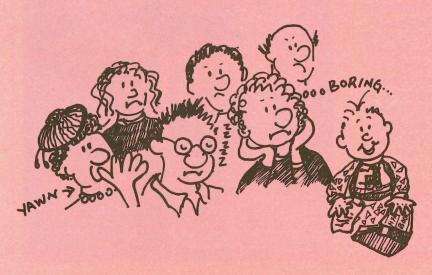
Some observations made by a missionary speaker

- 1. Does the church really want a
 Deputation Speaker, or is it because
 at that particular time each year they
 have always had one? Reactions vary
 from the excellent down to the why
 am I here for this welcome meeting? I
 even found out on the Friday from
 the secretary of the church where I
 was on the Sunday where the
 welcome was being held and what
 time the following day! Complete with
 another speaker being booked at my
 Sunday pm service at another
 church it was an eventful meeting!
- 2. Are the grey hairs a reflection of the speaker or is not BMS sold within the churches to the younger end? Whatever, the greys outnumbered the non-greys at welcome meetings!
- 3. Are speakers used to the full when they are there for a period of time? I spent a week in Scotland and for two days I was left on my own until the evening meetings. Conversely, do Secretaries look at the programme they have devised? On one occasion I had a service in the morning, another in the afternoon and yet a further one in the evening followed by a slide presentation and a 100 mile drive home immediately afterwards I fell into bed!
- **4.** The number of ministers who take the opportunity to plough in foreign fields when speakers appear are a legion.



- 5. Often the act of service for the Sunday are 'sorted out' on the Saturday evening, sometimes just prior to the service on more than one occasion.
- 6. Useful information which is seldom forthcoming is which Bibles (if any) does the church use and which hymn book. I once got caught out by the Redemption Hymnal plus a deaf organist who was an octogenarian!! These are a few of the experiences which come to mind but I must put on the credit side that in all the odd ball situations God has undertaken and in every case it has been a worthwhile experience. God has proved to me that if I put myself in His hands He will see me through. I suppose what really concerns me is the missionary who is not a minister doing Deputation for the first time - I have heard of one or two disasters, it is traumatic for the missionary but one church said 'never again'. They did start again eventually as I found out at the Saturday meeting - they told me afterwards!!

NB – Deputation is changing. See next month when we shall describe the new BMS World Mission Link.



BOOK REVIEW

Islam in the Modern World – a Christian Perspective

Norman Anderson Published by Apollos pp 280 np

THE TITLE OF this book gives little idea of the contents. Only one chapter and a small part of another is directly concerned with Islam in the Modern World. The first part of the Book gives an Introduction to Islam with a largely historical emphasis, whilst the second part is primarily concerned with Christian teaching especially about the Incarnation.

The book is largely made up of previously published material, revised and edited. This accounts for the very different approach of different sections. There is a very detailed chapter on Islamic mysticism giving far more information than the general reader would need. By contrast the chapter giving an Introduction to Islam is very sketchy - only two pages are devoted to the five pillars of Islam which are near the heart of the religious practices of Muslims. This allows no room for the author to express the significance of these practices in the life of the devout Muslim. It is significant that this chapter was originally a single chapter on Islam in a book concerned with 'The world Religions' in general. It has a different tone from much of the rest of the book, being markedly less sympathetic to the Islamic faith.

Similarly, the second half of the book devotes a great deal of space to early Christological controversies, whilst the relevance of the material to Christian-Muslim understanding is largely relegated to an Epilogue. The approach is very traditional and takes little account of newer approaches to the Person of Christ.

The most generally useful sections are likely to be those directly related to the title — especially the chapter on Islamic Fundamentalism — Back to the Sharia (Islamic Law). The author is here able to display his wide contacts with the modern Muslim world, and deep knowledge of contemporary trends.

David Rowland

IN VIEW



Leader Killed

A Baptist leader in north east India has been killed in a tragic motoring accident. The Rev H Hrangena, General Secretary of the Mizoram Baptist Church, was hoping to attend the BWA congress in Seoul, but at the last minute he was refused a passport.

When he returned to Mizoram, formerly known as the Lushai Hills, the jeep which was taking him from the airport to his home overturned on a dangerous bend. He was taken to hospital but died a short while later.

Hrangena, who was appointed General Secretary two years ago, visited Britain last year. He was able to attend the BMS General Committee in Stockton-on-Tees where he spoke on the vision he shared with his fellow Baptists in Mizoram 'to win India for Christ'.

'He was a quiet but very dedicated man,' said the Rev Neil McVicar, former BMS representative for Asia.

'Although he was comparatively new in his job as General Secretary, his death will be a great loss to the Baptist Church in Mizoram.

'It is the second death they have suffered in their leadership within a month. In July, Mr R T Bawia, who at one time promoted the Sunday School work in Mizoram and who had been supervising the Church's printing operation, died after a stroke.'

Hrangena had been hoping to take part in a consultation with other members of the BMS family which took place in Seoul the week before the BWA congress began.

He leaves a wife, Thuami, and three children, two boys and a girl. Messages of sympathy from the BMS have been sent to his family and to the Baptist Church of Mizoram.

Situation in Angola

The war in Angola has not stopped.

'Since 1975 our country has not had a moment of peace,' said Augusto Chipesse, general secretary of the Angolan Council of Evangelical Churches (CAIE). He was reporting to representatives of overseas ecumenical partners at the end of May.

'We have lived with an unjust war which could well have been resolved through dialogue, negotiation, if not for external interference in Angolan affairs.

'In order to minimise these problems, the government of Angola took the initiative of having dialogue with the South African invaders, which ended with the signing of agreements in New York.

'But the war has not stopped because of other external interferences which continue to fuel the hostilities.

'New initiatives for direct talks to resolve the conflict

have taken concrete shape and it is apparent that there is a broad national sentiment in favour of peace in this country.

'Yet there are enormous difficulties to overcome. The churches of Angola have tried to encourage the peace process and reconciliation, making serious compromises because of the hundreds of people who are dying each day. As well, the economic situation continually worsens.

'Agricultural land cannot be cultivated because of security problems and because people have fled to the cities and centres of population. A large part of the population is in cities, a small part is in exile and another part of the same people is in the "bush".

João Makondekwa and Alvaro Rodrigues, President and General Secretary of the Baptist Church in Angola, visited Baptist House on their way to the BWA Congress in Korea.

'Each Thursday, at 3.30 in the afternoon, Christians in Angola pray for peace.' 'Along with the war, in recent years, a large part of the population has died because of the drought in the centre and south of the country.'

Deforestation

An area the size of Paraguay has been destroyed in the Brazilian Amazon according to the National Institute of Space Investigations. They base their estimate on satellite pictures of the region.

By 1989 some 404,000 square kms of forests had been destroyed by intentional fires and lumbering.

Information from the same study indicates that the forests are disappearing at a rate of 33,000 square kms every year — an area the size of Holland.



Woodstock School



Woodstock

Woodstock, the international school in India founded by missionaries in 1854 is in danger of being taken over for use as a hotel.

During the school holidays a 'corrupt' rent control officer placed four 'homeless' people in empty school buildings. Evidently squatters are favoured by the law in situations where large buildings are left empty.

The Principal of the school, Hugh Bradby, believes that the squatters are backed by powerful property developers in Delhi.

Over the years the children of many BMS missionaries have been educated at Woodstock. At the moment the school has 60 staff, half of them Indian Christians, and 450 children of missionaries and diplomats from 35 countries.

Bible Society Closed . . .

The Iranian Bible Society was closed down earlier this year by the Iranian Office of Religious Minorities and all attempts to reopen it have failed.

According to the United Bible Societies, the IBS

general secretary was subject to repeated harassment and eventually left the country.

'Finally the society was closed, its files confiscated, and its staff locked out of the premises.

Choi Chan-Young, Asia-Pacific Secretary of the United Bible Societies, said that the closing of the society is not simply a question of Bible work but of freedom of religion and human rights.

'In the decade since the revolution, the office increasingly restricted IBS work, even suggesting that Jesus should not be referred to in the Bible as "Son of God" or "Lord" but rather as prophet.

'Since IBS refused to comply, permission to print was denied.'

No reason has been given for the action taken by the Iranians except to indicate that the Bible Society had been engaged in work opposing the revolution, though such activities were never specified.

No Peace Agreement

Thousands of people in El Salvador's capital took to the streets at the end of June. They were demanding that the government reach an agreement with the FMLN rebels in order to bring the ten year-old civil war to an end.

A spokesman for one of the groups taking part said: 'Both the government and FMLN representatives cannot put off an agreement'.

After the second round of peace negotiations came to an end both sides had failed to establish any firm ceasefire agreement.

Baptism

The council of the Protestant Federation of France, meeting at Ingwiller in June, looked at a draft paper on the various baptismal practices of federation members. The federation includes Lutherans, Reformed and Baptists.

They also reviewed a text on church-state relations.

Followers and Servants

The Society has lost through death in recent weeks two keen advocates and supporters.

Miss Beatrice Brogie gave help voluntarily for very many years, for several weeks at the beginning of each year, to see through a task which was time-consuming and requiring concentration, patience and discipline. It would have been difficult for the permanent staff to find the time or the peace to do it. For around 70 years, Miss Brogie was a member of the New Barnet church (now New Bevan Baptist Church) where she

served as missionary secretary as well as other offices.

Miss Daisy Suter worked on the clerical staff at Headquarters for many years. She gave loyal and willing service in a number of departments and was a good colleague and friend of the staff. A self-effacing person she gave of her time and energies in her church as well as through the Society. After retirement, and until ill health prevented it, she continued to work in a voluntary capacity at Gloucester Place, willingly travelling from her home in Hertford. One of the tasks she did was that performed by Miss Brogie, when the latter could no longer give help.

We give thanks to God for these two devoted followers and servants of the Lord Jesus Christ.

... BWA Fund for Iran

Meanwhile, the Baptist World Alliance has sent a message of condolence to the government of Iran and made available funds for relief work after the recent earthquakes.

'In this time of crisis, Baptists have an opportunity to combine their forces and make a significant gift to the suffering people of Iran,' said Archie Goldie.

'By acting together through the BWA we can show Christian compassion and strengthen the impact of our witness.'

IN VIEW

VIEW POINT

BUT, STILL, GOD SAYS 'GO'

As 'one who left' but still retains a prayerful and loving interest in Zaire in particular and BMS work in general I would like to comment on the comments — or some of them that have been made in Viewpoint.

'Margaret, you're still a missionary,' said my smiling foreign friend as she bid me farewell. Two days earlier she was in great distress, feeling alone, too upset to phone her family who would be worried and feel helpless at distance, and God said, 'Go' (to London), as clearly as ever He called me to Zaire.

On Sunday, off I took to London. Never, in 20 years of 'missionary' service, had I seen darkness change to light in someone as I did that day.

A few months later I 'knew' I must go to the US by Easter whether I could get a cheap ticket or not. My sister was ill with cancer again, though chemotherapy had helped before. I had written that I would go in September if I could not get a cheap ticket in Spring.

'I'm so glad you wrote to Margaret to come now,' a friend of my sister said to my brother-in-law, when she heard that I had booked the flight.

'I didn't,' said Sam, 'I wrote several, but I tore them up.'

But God knew, and God said, 'Go', and through His people the fare was provided.

'It was a miracle,' my 16-

year-old niece wrote, 'that you came when you did.' And so thought they all, Jewish family and Catholic friends alike.

Because I was in Britain I was on the spot to write quickly to the Lutheran pastor at the nearest church when my sister wrote that she was afraid and wanted to know God again. I could walk into a shop and buy a modern version of the Bible when she told me, 'We don't have much money right now' (hospital bills).

Yes I left Zaire, but I know that for some of God's people and for some who were not 'His people' I have been in God's place at God's time, to speak His word and show His love.

Sometimes I haven't been in the right place. Resignation from the BMS is not to be equated with resignation from God's work. If 'the loss to the Kingdom of God is incalculable', then it cannot, in fact, be calculated whether it be loss or gain. God used Peter after his denial. The grace of God does not run out, nor does His love.

Margaret A Hughes

Dear Sir,

re Why do missionaries leave?

As an ex-missionary kid I would like to suggest why missionaries leave.

They lose their original zeal and vision for the following reasons: It is a matter of personality clashes with other missionaries, or from frustration at their own society's lack of efficient organisation (not the BMS!).

Missionaries are generally people of strong character, brave enough to be different and therefore workers. They often have to work-in with

missionaries from other countries and from other cultures.

I know that my father had problems trying to get on with a German Lutheran.

At present I correspond with a missionary who has been 'on the field' for many years and is inclined to think she knows the answers and the people etc. — quite understandably so. Then out come a group of young 'charismatics' with new ideas and she finds them critical of her and vice versa. Can't they learn off each other?

It's a spiritual problem and the devil has a 'field day', unless all the missionaries realise what is going on. They have to get back to basics to stop the rot.

Yours, in Him Mrs Sheila M Williams

Dear Sir,

Not having been a 'missionary' in the sense of overseas service, I have been diffident in entering this correspondence. But I can tell you how the Society lost one potential missionary - me. As a pre-war entry to the ministry I considered it a duty to my 'call' to consider all service, and had previously asked the Scottish Union to appoint me to our Scottish Highlands, prepared to learn Gaelic, but not to be abandoned without hope of transfer. I also asked the Society to discuss service overseas. In neither case was discussion made available. Even when I went off as a chaplain to the forces, foregoing, I may say, acceptance to Regents Park, officialdom gave the impression of 'please yourself'.

In business terms, such an attitude would

be failure in middle management, a lack of overall conception of deploying face workers of the church. There was no reason then, and none now, why acknowledgement of the serious call of members to full-time service should not be seen in the context of our total commitment to the in obscure Gospel. islands or cities, on British or foreign soil. I refer to the churches, not the candidates!

My brief experience on the General Committee of the Society is that candidates were seen as telling the committee the will of Christ and the committee, representing the home-based Christians, letting them get on with it. That is, of course, exaggeration; but I do recall a lengthy discusover a trifling amount, not in the schedule, but required somewhere for sanitary improvements.

Mission, at home or abroad, is the denomination's business, not its optional charity; and as a business, it demands both efficiency and coordination. I myself came off the General Committee because my congregation was so besieged by Union schemes it forced me into part-time teaching and I could no longer afford to attend distant meetings. It was a bad use of my training and skills.

To me in the 1930s, 'missionary' service was for life. Bearing in mind the special demands of language and cultural adjustment, it would still seem a fairly long commitment, though communications are now so much shortened as to make integrated service at home and abroad more feasible.

William Spencer

THE 1991 BMS PRAYER GUIDE WILL BE AVAILABLE IN NOVEMBER THIS YEAR.

IT IS INVALUABLE IN HELPING US TO FOCUS OUR PRAYER AND ATTENTION ON A DIFFERENT PART OF GOD'S WORLD EACH DAY OF THE YEAR.

IT GIVES THE NAMES OF PEOPLE IN SITUATIONS WHERE WE WORK IN PARTNERSHIP WITH CHRISTIANS FROM ALL OVER THE WORLD — AND YOUR PRAYER COUNTS!

JOIN WITH THOUSANDS OF OTHER BAPTISTS IN BRITAIN AND PRAY FOR GOD'S WORLD THROUGH THE BMS PRAYER GUIDE!

THE BMS PRAYER GUIDES COST
75p EACH INCLUDING POSTAGE,
BUT IF YOU SEND YOUR ORDER
AND CHEQUE BEFORE
1 NOVEMBER THE COST WILL BE
ONLY 60p EACH! PLEASE MAKE
CHEQUES PAYABLE TO BMS.

PLEASE SEND ORDERS TO:
BAPTIST MISSIONARY SOCIETY
PO BOX 49
BAPTIST HOUSE
129 BROADWAY
DIDCOT, OXON OX11 8XA

THERE'S EGG ON OUR FACE

Yes, we do know that the House of Friendship in Brazil is in Campo Grande.

No, we don't know why we said it was in Curitiba (August).

Yes, we should have noticed such a glaring error during proof reading.

No, we don't know why we didn't. Yes, we are sorry and apologise to Margaret Swires, Frank Gouthwaite and everyone else connected with the House of Friendship.

To put the record straight we hereby affirm that the House of Friendship is in Campo Grande in the state of Mato Grosso do Sul in Brazil.

USED SPECTACLES

Tom Slade, who organises the collection, sorting and distribution overseas of used spectacles, reports that he now has adequate storage space and is ready to receive new donations.

Spectacles should be sent to:

Mr Tom Slade The Palfrey's 12 Priory Way Hitchin, Herts SG4 9BH

Please do not send used spectacles to Baptist House, Didcot.

MISSIONARY MOVEMENTS

ARRIVALS

Rev & Mrs M Hambleton on 5 July from Kelani, Sri Lanka Rev & Mrs D Stockley on 6 July from Antonina, Brazil Miss A Horsfall on 6 July from Kisangani, Zaire Dr & Mrs S Green on 7 July from Kimpese, Zaire Rev & Mrs J Furmage on 8 July from Parana, Brazil Mrs C Draycott on 8 July from Campo Grande, Brazil Miss M Hester on 13 July from Pimu, Zaire Mr & Mrs D Calder on 13 July from Mbanza Ngungu, Zaire Miss E Baker on 20 July from Bolobo, Zaire (Mid first term holiday) Rev & Mrs G Myhill on 21 July from Nova Londrina, Brazil Miss A Dutton on 27 July from Upoto, Zaire (Mid first term holiday) Mrs M Bafende

on 27 July from Mbanza Ngungu, Zaire DEPARTURES

Mrs M Parsons
on 10 July to São Paulo, Brazil
Mrs S Samuels
on 12 July to Delhi, India
Miss C Preston
on 16 July to Dhaka, Bangladesh
Rev R Draycott
on 27 July to Campo Grande, Brazil

BIRTHS

Paul Samuel Clewett was born to Gerry and Ruth Clewett on 7 July weighing 3.5kg (approx 7lb 11oz) Philip John Messeder was born to Lee and Evelyn Messeder on 16 July. He weighed 4kg (approx 8lb 13oz) Robina Kelly Wilson (known as Kelly) was born on 21 July to John and Sue Wilson. She weighed in at 3kg 680g (approx 8lb 2oz)

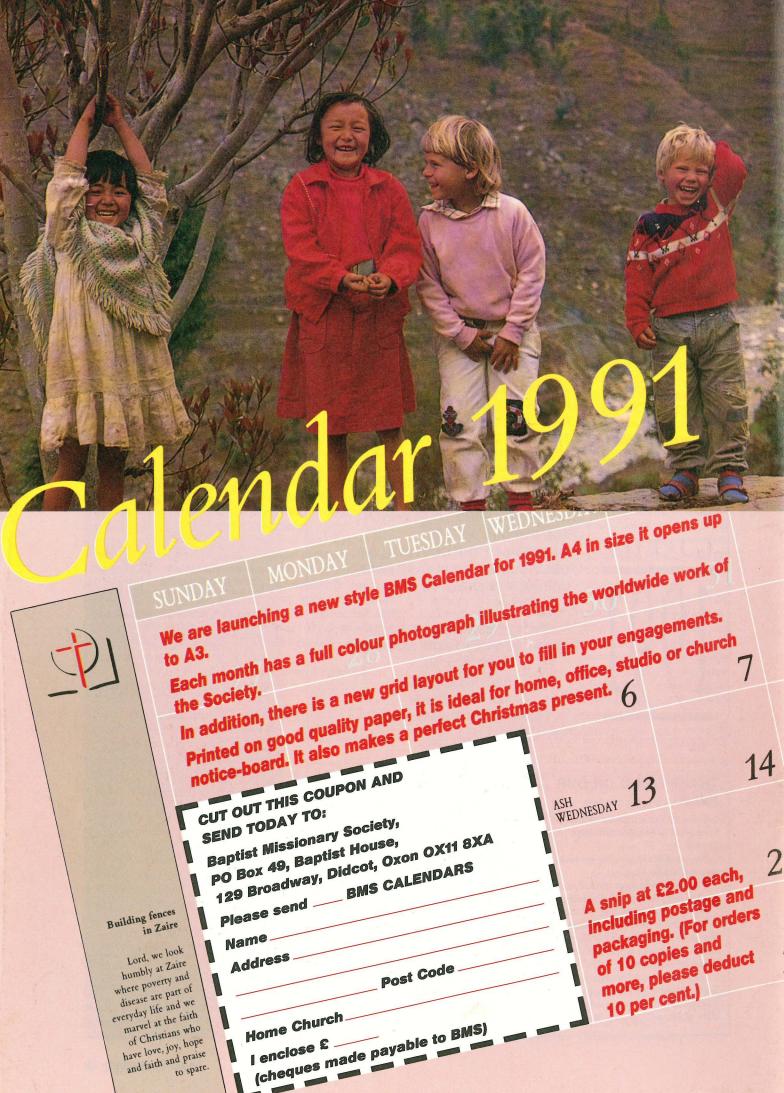
ACKNOWLEDGEMENTS

LEGACIES

Frances Mary Beedell	100.00
Miss B Brazil	152.64
Miss Lois Chapple	500.00
Mrs M D Cooper	50.00
Olive Edith Dorock	425.17
Miss Morfudd Edwards	28,068.51
Miss Edwards (for South	Lodge) 600.00
Mrs E A Jeffrey Harms	5.820.00
Miss D E M Hosking	15,000.00
Miss D E Hutchinson	151.74
Miss Lily Ingle	2.000.00
Mr F J Jarrod	300.00
Miss V E E O'Brien	7.661.02
Miss E C Reeve	500.00
Mrs F L Skidmore	79.70
Bertha Thomas	200.00
Mr W B Wilso	250.00
Lavinia Wright	1.000.00

GENERAL WORK

Bristo BC Barbecue: £20.75; Durham: £21.00; FAE Aberdeen: £21.00; Anon: £15.00; Anon Scotland (El Salvador): £15.00; Anon: £3.00; Anon: £10.00; Charities Aid: £119.00; Charities Trust: £9.50; Anon Andover: £10.00; J H: £18.00; Anon Bradford: £100.00; M K: £5.00; Anon Aylesbury: £25.00; Anon Slough: £200.00.

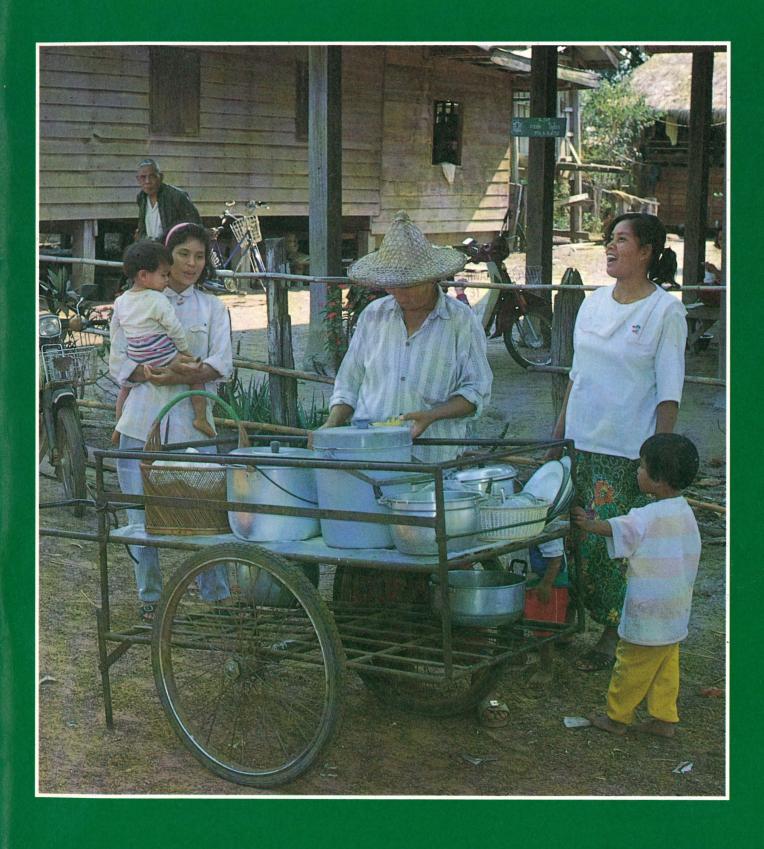






October 1990 25p

A weekend in Udon, Thailand –



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MISSIONARY HERALD

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Overseas Secretary Revd Angus MacNeill

Editor Revd David Pountain

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Herald

EDITORIAL COMMENT

There are times when so much is happening that it is difficult to sort out what to emphasise, to decide what is important. Working in Baptist House ideas and images come towards you thick and fast.

They come from the committees, working groups and consultations. They come from the constant stream of visitors from overseas, from British churches and other denominations. They come from the pile of letters and magazines that the postman lugs into the house twice a day. They come from the staff members writing, thinking, sorting, filing, deciding — trying to make sense of it all.

They are images of people all over the world, ordinary people, trying to cope with life in spite of ill health, hunger, drought, war, religious persecution, poverty, weariness. And in the middle of it all there are other images of Christians whose greatest witness to their faith in Christ is to live caring, purposeful, confident, loving lives when others say that all meaning has gone.

Each edition of the Herald tries to pick out just one or two of these images for a more concentrated gaze, but there comes a time when we need to make sense of it all. We talk about mission, about partnership in mission, about new initiatives in mission, about giving and receiving in mission and then find that people in the churches are still seeing mission in terms of a past age.

Whose fault is it? Are we not speaking clearly? In order to try and get things right, the BMS is replacing its old deputation programme with World Mission Link. We introduce this elsewhere in these pages, but we think that it is a way of getting churches involved in world mission in a much more exciting way, a way of making sense of it all.



'There must be a Christ-like way of giving and receiving that avoids feelings of superiority or shame.' Angus MacNeill, BMS Overseas and Deputy General Secretary reports on a meeting, in Korea, of BMS partner churches.

ALLOWING ALL TO SHARE IN DECISION MAKING

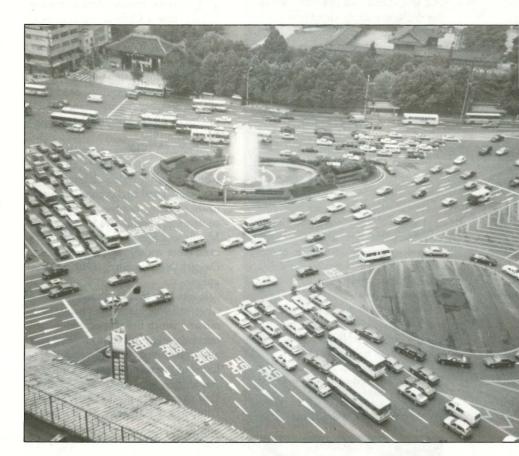
ROM THE WINDOW of the room where we were gathered, we looked out over the multi-storey buildings of central Seoul in South Korea towards the general direction of the Toksugung Palace, which had once been the seat of the Korean monarchy.

There were 16 of us from nine different countries representing ten Baptist Unions or Conventions, plus BMS. We had met for two days — 9 to 10 August, 1990 — to talk about how we related to each other in fulfilling the calling to be engaged in God's Mission in Christ to our world.

At that point in the month of August, many people had made their way to Seoul for the 16th Baptist World Alliance Congress. We were no exception. We were all there for the Congress, but, as in 1985 at the Congress in Los Angeles, those who had partnership links with BMS had felt it right to have a special meeting. This time, however, we set aside two days for it rather than two hours.

By using English and Spanish, with an occasional foray in French, we were able to cope with the problem of having El Salvadorans, Brazilians and Zairians present along with those from the Caribbean, Britain and the various countries of the Indian sub-continent. As a group we took the language barrier in our stride and hardly noticed it.

So what did we talk about in our mixture of languages? The first thing we did, in true business-like fashion, was to appoint the Revd Dr W Wickramasinghe (Sri Lanka) as Chairman of the group and to note



with regret that our friends from Angola and Trinidad were not able to be present.

Later we were to learn with sadness that the Revd H Hrangena from Mizoram, India, who had been planning to be present, had been killed in a road accident in Mizoram. It did not take us long to get to grips with the topics on our agenda:

 Is global, cross-cultural mission for the many or the few? For the many, we said, and not just for Western Christians.

- Where are the challenges facing Christians in their witness to today's world? We were quickly on to the problems of cities, of social injustice and of the cry coming to us from young people.
- But how do you communicate the Gospel to people in such diverse social, cultural and religious settings?

- Maybe we need multi-national teams of missionaries, we said. Maybe we need to think again about what we expect from people becoming Christians. Certainly we need each other to do the job effectively, we affirmed.
 - What then about sharing our resources? We are talking about spiritual resources and people, not just money, we stressed. Cap-in-hand dependency is not right. There must be a Christ-like way of open giving and receiving that avoids feelings of superiority or shame.
 - So, what can be done about it? In the end, it was felt that there may be a place for a structured relationship that would allow all of us to share in the decision-making about how our resources are to be used in mission. By the end of 1990, each Partner Church Union or Convention, including BMS, will have decided whether or not to take a step in this direction.

Sitting around our circular table, where there was no top and no bottom, we were conscious of the oneness we enjoyed in Christ even as we benefited from the particular insights of each other.

We spoke different languages, we said things in our own way, we came at questions from different angles, but we had something of the taste of the exciting flavour of what it would mean to be working more closely together in joint decision-making. It widened our understanding of the Kingdom and the work which is given to all of us in sharing the Good News of Jesus with the peoples of our world.

James Roy and Sushil Adhikari from Bangladesh, Suwit Damrongpong from Thailand, and Angus MacNeil, BMS Overseas Secretary, taking in the Consultation

FAR FROM MATU

That applies to us in the 'older' churches just as much as to the 'new' churches on the traditional 'mission fields'.

We must 'share and receive as well as give', says Tim Bulkeley reporting on a

mission conference in Edinburgh.

N ANGLICAN BISHOP from Uganda; another African Bishop, but this time a Catholic working as a Missionary to England; a Baptist teaching in a University; another working abroad; Presbyterians responsible for raising mission issues in the local churches — what linked them all and others was a conference: 'NEW PROSPECTS IN MISSION 1910 Edinburgh 1990'.

Edinburgh 1910 was special. Missionaries gathered from all over the world and from widely different denominational backgrounds. It was neither the first nor the last such conference. Recently we have seen Manila and San Antonio, larger and even more widely representative. Despite this, Edinburgh 1910 is special, unique.

It was here that an understanding of what 'mission' means was hammered out and which has shaped and guided missionary work ever since. So it was appropriate that the conference that founded the new 'British and Irish Association for Mission Studies' this year should also meet in New College, Edinburgh. Celebrating, 80 years on, in

the place where the great conference was held.

The new association gathers not just teachers from missionary colleges like Selly Oak, All Nations Bible College and the Catholic institution at Mill Hill, but many other kinds of people too. Some members are theological teachers concerned that ministers should be educated in a way which shows how mission (locally and in the whole world) is vital to being Christ's people. Several 'animators' of mission and missionary interest in local areas were there, as were serving missionaries from, or working in, Britain.

The purpose of such a body is to reflect upon what we are doing and have done, that the Church may be a more effective instrument of mission in God's hands. So, what can we learn from this '1910 Edinburgh 1990' conference?

The 1910 conference made profound and far-reaching recommendations, so much so that one must recognise the powerful work of the Holy Spirit in all they did. That's exciting, but it is saddening to see how little of what they said has really been worked out in



RE AND NEEDING HELP

practice. The powerful interventions of the Devil, not least in two World Wars, hampered and interrupted the application. How little we have succeeded in realising the hopes of Edinburgh 1910!

The Asian and African members of the 1990 conference picked up and underlined the moving appeal of a South Indian delegate of 1910 (V S Azariah later to be Bishop Azariah) when speaking of the presence and role of western missionaries.

'Through all the ages to come the Indian Church will rise up in gratitude to attest the heroism and self-denying labours of the missionary body. You have given your goods to feed the poor. You have given your bodies to be burned. We ask also for love. Give us friends!'

As in 1910 this appeal had been accompanied by trenchant and uncomfortable criticism. So today some, from the third world, criticised harshly our clinging to riches and power. But one joked:

The new Missionary was moving in next to the Indian minister. The Indian watched amazed as all the missionaries' baggage was carried into the house, including a fridge and more specialised kitchen gadgets and even a typewriter. Finally he went up to his new neighbour. "You seem to have everything, but if there is anything you lack let me know. I'll show you how to live without it!"

The 'three self's' has been a very powerful slogan in guiding Mission policy. The 'young churches' should be helped to become 'self-financing, self-propagating and self-governing'. We were challenged at Edinburgh 1990 by Stan Nussbaum (an American Mennonite working in Britain) to revise this slogan.

Instead of 'self-financing' which puts the stress on the West's old idol, money, put 'self-motivating'. Instead of 'self-propagating' which stresses numbers, think of 'self-contextualising'. In the place of 'self-governing' which is all about power why not 'self-critical' as the sign of real maturity. This sounds rather abstract, but Stan unpacked his new 'three self's'.

'Self-motivating' is quickly seen to mean that a mature Church responds to the call of God's Spirit. Recognising His calling, it begins to work, trusting Him to find the resources.

So often at the moment we put the financial cart before the spiritual horse. Seeking the money for *our* projects rather than the guidance to His plans.

Often too, in the Third World, poor Churches seek aid before beginning a new work. In this way, paradoxically, the stress on money leads them further from becoming self-financing!

'Self-propagating' stresses numbers, and sometimes we need to stress numbers. An African participant accused the western Christians of no longer believing the gospel to be either 'good' or 'news'. Our lack of courage in witnessing shocks our brothers and sisters 'from the mission field'.

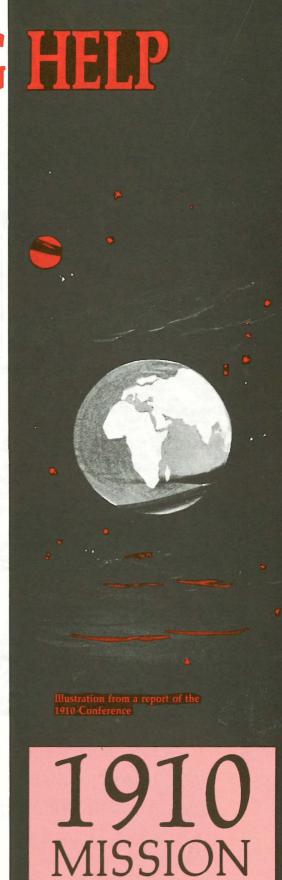
As important though, in the long term, is finding the right understanding and expression for the gospel in each culture. There are twin dangers. Either the gospel is *foreign* so not understood or welcomed, or it is weakened by syncretism — so mixed up with elements of the dominant culture it is no longer truly the gospel.

In our western culture, wealth and the Bishop of Durham are examples of such a process. Our attitude to wealth really doesn't seem the same as that of Jesus:

"It is easier for a camel to go through the eye of a needle than for a rich-man to enter the kingdom of God' (Luke 9:1-6 is uncomfortable reading for us too!). The process by which most of us come to such a recognition of our own syncretism leads on to the third of the new 'self's'.

'Self-critical' is very different in emphasis from 'self-governing'. To be critical is to see weakness and sin and to try to put things right. Here too we are quickly led to see the centrality of the role of the Spirit in building a mature Church.

To be 'self-critical' is really to be open to divine criticism to His power in righting the wrong. In opposition to 'self-governing', which leads to independence and separation, 'self-criticism' leads to a recognition of the



need for others and interdependence. It is hard to see the mote in your own eye and harder to remove it, without a friend's help. So too, the

'self-critical' Church will listen and heed the criticism others offer.

The old 'three self's' permitted in western Churches the sin of pride. We are already 'self-financing', indeed we give to others poorer than us! We are

'self-propagating', we even plant Churches around the world! (Though if you consider how our churches have shrunk since 1910 perhaps already this formula leads to a recognition of failure?) We, especially us Baptists, are proud to be self-governing; indeed we resent interference in 'our' affairs (forgetting they are really God's!).

The new 'three self's' help us to recognise that we, like our 'daughter Churches', are far from 'mature' and need help - God's help and also that of our brothers and sisters. Then and only then shall we have learnt our true

interdependence. Then and only then shall we in true collaboration and partnership with others fulfil the request of 1910 'give us friends'. For we shall share and receive as well as



a disease that is so rare already? Well, mainly because of one of the peculiar characteristics of the tuberculosis germ, which enable it to infect someone in their lungs, and then somehow switch itself off, and go to sleep there.

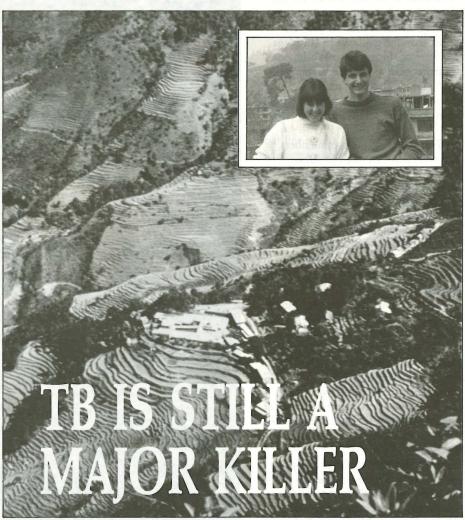
It may remain in such a state for decades, causing no problems, dormant and unnoticed, until something causes it to wake up, proliferate, and cause disease. The very few people being infected nowadays, may not get their disease until 50 years later!

Most people are fortunate; even if they are infected by the germ, only a very small proportion go on to get tuberculosis. So having the germ inside you doesn't mean that you are going to get the disease. That's very fortunate, because half the world's population is infected with TB! Over two billion people!

So why are we so interested in tuberculosis here in Nepal? The problem is that the remarkable decline in the disease that has occurred in the west has not taken place anywhere else.

In fact, for much of the developing world, tuberculosis is a massive health problem. Worldwide it probably causes more deaths than any other single infectious disease, killing 2.5 million people each year.

Probably about 25 per cent of preventable deaths in adults in countries like Nepal are due to TB, and because these are frequently young people in their 20s and 30s there is an enormous economic loss to the



'It causes more deaths world-wide than any other infectious disease,' says Dr Ian Smith who works at Amp Pipal hospital in Nepal.

7 HAT PICTURE COMES to mind when you hear of the disease tuberculosis? Images of isolated sanatoria in the mountains of Switzerland? Stories of the tragic premature deaths of gifted novelists and composers of the last century? Or descriptions of the squalour of Victorian slums and workhouses, where

'consumption' killed thousands each

All of these are images of the past; tuberculosis is no longer a disease of the present — or so you might think. In fact, for much of the western world, it's true; TB is no longer the scourge it used to be.

The decline in the disease that

country, as well as the tragic social effects of the death of a young parent.

The problem doesn't end there. In recent years the tuberculosis germ and the AIDS virus have together formed a devastating duet. If you are unfortunate to be infected with both, then each makes the other worse; the dormant TB bacteria is more likely to wake up and cause disease, and the HIV germ more rapidly goes on to cause AIDS.

Fortunately, rates of TB infection are now very low in most countries of the west, but things are much more serious in Africa, where TB and HIV infection are both very common.

AIDS isn't yet a major health problem in most countries in Asia (only two cases have been reported so far from Nepal), but we must be prepared for the possibility.

So that's why we're so interested in TB here, and why we've started a TB Control Programme. We want to relieve suffering and prevent deaths. And in treating those who already have tuberculosis, we prevent them from spreading the infection, and therefore save others from getting the disease.

We're not actually trying to detect and treat the disease ourselves in our programme; instead we're trying to strengthen and support the existing government services, by helping in teaching, training, and collecting and analysing information.

As an analogy, we're the scaffolding on the building under construction — needed for a while as the building goes up, but then removed once the house is strong and complete. In the same way,



Nepali woman

our programme will help out in an area for a while, and then move on to another district!

It's yet another opportunity for us to share Christ's love and compassion for those who suffer in Nepal; a work we feel privileged to be sharing in.

TREMORS IN TRINIDAD



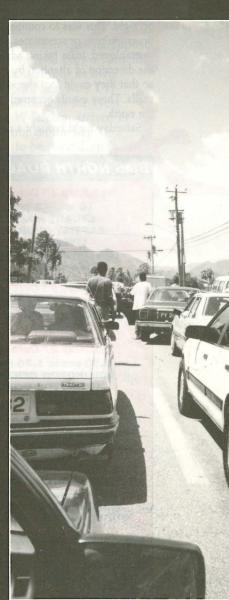
A personal view of the attempted coup by Jennifer Davies, one of the four young British Baptists who went to Trinidad to help the churches in their summer programme.

THERE'S BEEN A COUP!' These were the first words I heard on Friday, 27 July about the event that was to shape our last week in Trinidad.

I was one of a group of four young people sent out from Britain by the BMS for a month in Trinidad on a youth exchange. We were camping in the local Primary School with the youths from Marac Baptist Church. I was gently playing a borrowed guitar when Dave, another of the group from the BMS, who had been listening to the radio, came past and announced the news.

The first reaction of those around was one of unbelief. This had never happened in Trinidad in the whole of history. Could it happen now? Dave continued to listen to the radio and kept us informed.

Information was limited at first but on piecing bits together we learnt that, at about 6 pm, armed members of the Iamaat-al-Muslimeen entered the Parliamentary chamber of the Red House in Port of Spain with guns blazing while the House of Representatives was in session. Simultaneously a car bomb blasted the Police Headquarters out of existence. At Maraval Road members from the same group seized Television House. Hostages were taken including the Prime Minister Mr A N R Robinson. Shortly afterwards, about 8 pm, Dave called everyone to hear the leader, Imarn Yasin Abu Bakr, announce that he had overthrown the government, accusing them of crimes against the



Lined up for petrol during the crisis

poor as his justification.

By 11 pm the World Service of the BBC had picked up the story and was keeping the world informed. Feeling more than a little unsettled and a long way from home, but knowing that God was in charge, I retired to bed leaving the others listening around the radio. This was the first of six days of nervous tension.

Marac is a small village on the south coast of Trinidad, luckily (according to the Lord's plan) for us about 82 miles away from the centre of the coup at Port of Spain. The only way in which we were affected at this time, besides the psychological strain of wondering what would happen to four young British citizens if armed soldiers appeared and how it would affect our stay, movement and possible premature departure from the island, was a curfew imposed from 6 pm to 6 am on the whole of Trinidad.

If broken the penalty was to be shot on sight. This was to counter the few unscrupulous, or sometimes very poor unemployed, from taking advantage of the diversion of attention by the police, so that they could loot shops and malls. These events occurred mostly in

Saturday night brought a cut in the

BMS NORTH ROADSHOW

Saturday 13 October

10 am - 3 pm STUART ROAD **BAPTIST CHURCH** LIVERPOOL (special arrangements for children)

Saturday 20 October

3.30 pm to 7.30 pm **BOULEVARD BAPTIST CHURCH**

Saturday 27 October

2.30 pm to 5.30 pm **GIRLINGTON CENTRE GIRLINGTON ROAD** BRADFORD

OPEN TO ALL. SESSIONS FOR MISSIONARY SECRETARIES, TEACHERS, YOUTH LEADERS, ETC. MISSIONARY **INTERVIEWS. VIDEOS. 'LOOK** AND LEARN' EXHIBITION. HELP WITH CHURCH WORLD **MISSION PROGRAMMES** WORLD MISSION UP-DATE.

Details from the Northern Area Representative, Roy Turvey, 22 Netheroyd Hill Road, Hudders-HD2 2LP. Tel: 546549.

electricity supply so that our last evening in Marac, before moving on, was a pleasant candle-lit dinner sharing our impressions of each other and our hopes for the future. We found that so many wanted to write to us that it was easiest to write our names and addresses on the blackboards for them to copy.

On Sunday we undertook a ride in Patsy's truck up the Maruga road to Basse Terre passing through the hills on which the locals grow hill rice, coffee and cocoa. The people in the south of Trinidad are all self-sufficient in crops. Problems do arise with the roads, however, as on the slopes the clay often slips and takes half the road with it. Today we found no problems and no signs that the country was in a state of emergency.

At 10.30 am the Bible Study started in the small, wooden church at Basse Terre. John Bramble, the pastor and father of Andy, who organised our trip to Trinidad, took both the Bible study and following service.

The southern Baptists of Trinidad take scripture very seriously and obey the commands of the dress codes given by St Paul so that during the stay in these areas, as a woman, I too covered my head in God's presence.

After the service we ate lunch. In most churches on the island lunch is provided after the services due to the long travelling distances of some members to the country churches and the fellowship of sharing. This is a very pleasant time when one really does begin to feel part of the family as members talk and chat in a friendly, sharing atmosphere.

A change in programme then occurred. We were due to continue northwards to Arima and then on Monday morning to Toco on the NE coast for a youth camp with youths from St John's, Port of Spain and Arouca churches.

The youths were all from the area affected by the coup and looting was taking place. Apart from the fact that the youths could not leave their homes, for our own safety it was suggested that we stay with BMS missionaries Peter and Sheila Brewer at San Fernando. By 4 pm we had arrived and settled at their house to await further developments in the country's tremors.

Throughout the week no television was broadcast but news continued through the radio. At times it seemed that just as things seemed to get better an account of something bad arrived.

Curfews were extended around danger areas: the Red House having a 24 hour curfew, TTT (television centre) a 22 hour curfew and the remainder of Trinidad and Tobago on 18 hour

Shortened hours for shopping and shortages from looting, plus the damaged frozen produce from power cuts caused long queues at food stores which were guarded by armed soldiers and police. Deliveries of petrol to the stations were hampered by the shortened six hour delivery time and this too caused long queues at petrol stations which effectively blocked roads in all areas.

No one ventured on the streets during the curfew times as one could be 'shot on sight' as a looter. In the six hours when people moved around, the shops were well guarded, even if they had run out of stocks. Armed police arranged a stop and search programme for traffic hoping to catch any dissenters or looters but this activity was mainly centred again on the north.

Staying at 'home' was much the best strategy in the circumstances. It was interesting to hear the emphasis placed on religion, during this time, on the radio broadcasts with praise songs and contributions from the religious leaders of Trinidad. This was the true voice of the island to which the majority of moral, upright citizens would agree.

Announcements included those from other Moslem leaders condemning Abu Bakr and encouraging righteous behaviour from everyone.

We listened, read, prayed together for God's intervention in the situation and played games during this week. Many of our prayers were answered including, on Wednesday, the release of the hostages and the veering of a bad tropical storm to miss Trinidad so that it did not make the devastation of

Port of Spain worse.

By Friday, when we left Trinidad on our flight home to Heathrow, curfew hours had been relaxed, and the majority of God-fearing citizens had again taken control of their beautiful island. Much has to be re-built particularly in the fired and looted Port of Spain which looked as though a bomb had been dropped on it, but the strong encouragements of the people of Trinidad to pull together in crisis was the sign of a hopeful future. Meanwhile I look forward to returning to Trinidad in future years to have fellowship with my new-found brothers and sisters in Christ.

'SEEKING THE GOOD OF CHINA'

China: 1860-1912

1. Early History of Christianity in China

CHINA IS A fascinating enigma to the Western mind, an endless source of interest for centuries. With its vast population and long cultural history, it seems somehow isolated from the rest of the world, pre-occupied with its own internal affairs. Tiananmen Square is just the latest in a line of massacres and revolutions: the slumbering giant stabbing himself in the foot yet again.

Bloodshed goes back a long way. So, too, do the ancient religions and philosophers that flourished in China before the Apostle Thomas, as legend has it,

brought the Christian gospel to its people.

The first definite evidence of Christian involvement comes in a stone tablet erected in Shensi province, dated AD 781. This commemorated the coming of the Nestorians, a Branch of the Eastern Church. Despite the unorthodoxy of some of their doctrines, they became known in China as the preachers of the 'luminous religion'.

The first European missionary was a Franciscan monk, John de Monte Corvino, who arrived in Peking at the end of the 13th century. Persecution by the ruling

dynasties put paid to his efforts in the end.

The Roman Catholic church staged another attempt on China in the 16th century. Under the leadership of Ruggierius and Matteo Ricci, the Jesuits managed to establish churches in Central and South-East China, in the work lasting 140 years. Persecution also marked the

latter stages of this mission.

When it comes to the late 18th and early 19th centuries, there were not many parts of the world upon which William Carey did not have his eye! The extent of his ambition to take the gospel of Jesus Christ to the unconverted was phenomenal. China became part of his plans as early as 1804, when he hoped to send missionaries there from Serampore. It didn't work out, but his vision played an important role in two respects. First of all, articles by Carey in the Evangelical Magazine of 1799 influenced Robert Morrison, who was to become the first Protestant missionary to China in 1807, under the auspices of the London Missionary Society. Secondly, the translation of the Bible into Chinese by Joshua Marshman and his colleagues, which was completed and printed at Serampore in 1823, became a respected document, forming the basis of later translations and revisions.

2. First Protestant Efforts

IN 1824, MORRISON, who had been working on the same source material as Marshman, brought out his own Chinese translation of the Bible. In order to entermainland China, where the 1724 ban on Christianity was still in force, he had become an interpreter for the East India Company in 1809. On 16 July 1814 he baptised his first convert, but by his death in 1834, only about ten Chinese were known to have made an open profession of Christianity.

The first Baptist missionaries in China were American. In 1836, Revd and Mrs J L Shuck arrived in Macao, representing the American General Missionary Convention. They were restricted to Macao and Hong

Kong until 1843.

For during the period 1839-42, a war was going on between Britain and China, commonly known as 'The Opium War'. This ended in victory for the Franco-British allies, and China was forced to grant them important concessions. By the Treaty of Tientsin (1858) and the Peking Convention (1860), China was opened up to foreigners and protection was granted for missionary work, including the forbidding of persecution of Chinese converts.

Even before these treaties, the British General Baptist Mission (remember, the BMS was still only a Particular Baptist society at this stage) had sent out its own missionaries to China. In 1845, Mr and Mrs T H Hudson, who had previously worked in the West Indies, and the Revd and Mrs W Jarrom, arrived in China. Ill-health and deaths amongst the key participants caused their work to be wound up in 1857, and in the 1870s their station at Ningpo was handed over to the English Methodists.

3. The BMS responds to the challenge of China: 1860-1875

'Since the days when the three men of God first went out to the plains of the Ganges, no era in the history of the BMS has assumed greater importance than the present.'

Missionary Herald 1859

THE TREATIES OF 1858 and 1860 brought a fresh Chinese challenge to British Baptists. Already the American Baptists at Ningpo had been pressing for support, and passionate appeals were being made by individuals at home. And so, in April 1859, the BMS General Committee resolved to send missionaries to China. The first personnel were H Z Kloekers, a Dutchman who had already served with the Netherlands Chinese Evangelisation Society, and his wife. Their daughter was later to become the wife of Holman Bentley, the Congo pioneer. Accompanying the Kloekers were Charles James Hall and his wife.

The first BMS station was established at Chefoo, on the Shantung coast, where they worked for some years. It was during this time that T'ai-P'ing rebels, with their increasingly twisted version of Christianity, were active. They caused many problems for the missionaries. These

◀ lingered on many years after the rebels had been suppressed. Years later, Timothy Richard was to remark in this context, 'small wonder that there remained a legacy of hatred against Christianity, a hatred which has

scarcely melted away'.

In 1862, Hall and his young child died of cholera.

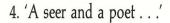
Hall was 29 years old. With little thought for his own safety, he had been caring bravely for victims of an epidemic then sweeping the country. Just a short time before he had written, 'My only desire now is, if possible, to spend my life in seeking the good of poor, bleeding China, whether oppressed or oppressor, imperialist or rebel, as God gives me help and spares my life.'

In 1867 the situation was so serious, that the BMS was appointing a special committee of enquiry into the state of its China mission. The question was whether or not it really could continue. Hostility to foreigners was continuing, and the missionaries lived in constant danger. Ill-health had dogged the reinforcements sent out to help Kloekers, who himself had been forced to

give up in 1865 on health grounds.

Rev F Laughton, who had arrived in China with his wife in 1863, continued to travel around, preaching and

giving out literature, despite being often unwell. He trained the first Chinese pastor, Ch'ing, who cared for the little church formed in Chefoo. Writing home in 1869 Laughton stated, 'I shall never rest until I see the native Church selfgoverning, self-supporting and free from every kind of foreign influence which tends to hinder its free native natural development and extension.' In that same year, Laughton reported that the membership of the Chefoo and district Baptist Church stood at 35.



N 27TH FEBRUARY 1870, a new missionary arrived at Chefoo. He was Timothy Richard, or Li T'i-Mo-T'ai as he was later to become known throughout China. Four months later Laughton was dead, thus leaving Richard as the sole BMS representative. He was described by E W Burt as 'a seer and a poet, with the heart of a little child, and with an irresistible charm for all with whom he came in touch', and by K S Latourette (in his History of Christian Missions) as 'one of the greatest missionaries whom any branch of the Church, whether Roman Catholic, Russian Orthodox or Protestant, has ever sent to China'.

Richard did not arrive at an easy time. On the day when Laughton was dying, a number of Roman Catholic priests and nuns were massacred in Tientsin. It was rumoured that the foreigners in Chefoo were to be

the next target, which led to the nearby American missionaries being temporarily evacuated by a British

gunboat.

The first BMS medical missionary to China, Dr William Brown, joined Richard towards the end of 1870. A small hospital and dispensary were set up in Chefoo, and trips to the villages begun. Richard accompanied Brown, so that not only did medical aid and preaching go hand in hand, but also meant that Richard was picking up useful medical tips! Brown began the translation of medical books into Chinese and a small-scale training programme for locals, but misunderstandings between himself and the Home Committee led to his resignation in 1874.

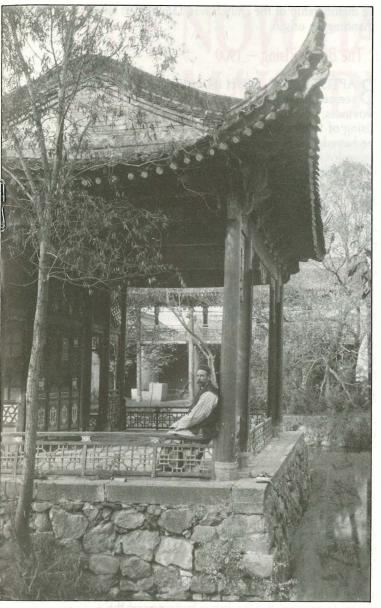
The first few years in China were a period of training and learning for Richard, as he tried out different methods of bringing the Christian gospel to the Chinese people. He began to find that open-air preaching was often not very effective, but that the distribution of literature received a better response. If the intelligentsia and governing classes could be won for Christ, he felt, then the ordinary people would look more favourably

on the message of Jesus.

Richard had therefore travelled extensively, conversing with Buddhist leaders and scholars, in particular, but was shocked by some of their superstitious ideas and how little they knew of the outside world. On one occasion in Chefoo, he assisted Dr Calvin Mateer of the American Presbyterian Mission in delivering a religious lecture using scientific apparatus (a forerunner of Francis Schaeffer, perhaps?).

Richard was also very impressed by Dr Alexander Williamson, who placed great emphasis on the use of Christian literature to reach the educated classes. Williamson went on to found the Society for the Diffusion of Christian and General Knowledge (SDCK),





Above: Former BMS General Secretary, W Y Fullerton, in Chinese dress
Far left: 'a seer and a poet'
Left: Timothy Richard and his wife

afterwards known as the Christian Literature Society of China (CLS). It was in this Society that Richard was later to make a great contribution, when he became its General Secretary in 1891.

5. Shantung Province: 1875-1900

EANWHILE, RICHARD WAS becoming increasingly restless in Chefoo, longing to strike further inland. In 1875 he travelled away from the coast to the ancient city of Ch'ing-Chou-Fu, where the first BMS residential station was founded. In 1876, Richard was joined by Alfred George Jones, a polite, dignified man of great organisational ability. Not long after the two men's arrival in the city, a serious epidemic of cholera and malaria swept through Shantung province (an area larger than England and Wales). It was followed by one of the worst famines in Chinese

history, which devastated the country for three years.

In the providence of God, these disasters led to the acceptance of Richard, and then Jones, by the Chinese people. Initially, despite adopting Chinese dress, no one would rent out a house in Ch'ing-Chou'Fu to Richard, and he had been forced to stay in an inn. However, his basic medical skills attracted large numbers, who came to be treated with chlorodyne, spirits of camphor and quinine by the 'wizard of healing', as they called him. In the famine, both men devoted themselves to relief work, making urgent appeals for financial help to the foreign communities at the coast, and to Britain. Great tact and courage were required to control the starving crowds and to sort out those in real need from the imposters. Many thousands were saved from starvation by the work of Richard and Jones.

Spiritual fruit was also beginning to be seen. By the winter of 1877 over 1,000 catechumens were registered in Ch'ing-Chou-Fu, and over 300 had been baptised. The rapidly growing church in the city and surrounding areas was soundly organised by Richard and Jones, on the principle of establishing and training local Chinese leadership. In 1877, Richard left to help with famine relief in the province of Shansi, but Jones, often a lonely figure, continued his work in Shantung province. Attempts were made to burn his house and poison his well, and Chinese Christians had to endure frequent spells of persecution, but the Church stood firm.

After 1881, Jones was joined by more missionary recruits in Shantung province. Evangelistic work, boarding schools, women's work and medical work were all developed and extended. John Whitewright shared with Percy Bruce the establishment of a training school for local leaders at Ch'ing-Chou-Fu, and was also responsible for setting up the Whitewright Museum (1887), with scientific and industrial displays. J T Kitts, E C Smyth, Samuel Cooling, R C Forsyth, Agnes Kirkland, E W Burt, Harold Balme, Dr and Mrs J R Watson, Dr and Mrs T C Paterson, Miss A Simpson and Miss A Aldridge were amongst those to join the team, sharing in different avenues of service.

In 1888, there were about 1,000 church members at Ch'ing-Chou-Fu, and 60 out-stations with regular worship, and many with elementary schools. In that same year, the second BMS residential station was opened in Chou-Ping. By 1900, the membership of the Baptist Churches in Shantung Province had reached 4,177. This was a stable, deep-rooted and growing fellowship.

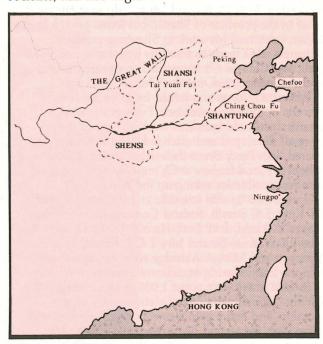
6. Shansi Province: 1877-1900

IN 1877 THE terrible famine conditions in Shansi Province, led to an official invitation to Timothy Richard to go and help. The situation was reckoned to be the worst in northern China. Richard worked with Hill and Turner (later to join the BMS) of the Wesleyan Missionary Society, at great risk to their own lives. It is estimated that at least 70,000 people were saved from starvation by their efforts. In the whole of northern China it is believed that at least 15 million people died.

As a direct result of the famine relief, the first Baptist Church in the province was opened at T'ai-Yuan-Fu in 1878. Over the entrance was hung a sign of gratitude ■ presented by the local villagers. The church was known
as the Hall of Universal Salvation. But generally, work
in the area was a hard struggle, amongst a population
where, it was calculated, at least 60 per cent were opium
addicts. There were some notable conversions from
amongst this group, but on the whole, progress was
slow.

Richard, now a household name for his famine relief efforts, continued to try and win the educated classes for Christ, with public lectures and the offer of prizes for essays on religious subjects. He was joined in Shansi by Rev and Mrs A Sowerby, Rev and Mrs H Dixon, Rev and Mrs Evan Morgan, Rev and Mrs G B Farthing, and Rev and Mrs Moir Duncan, in the period leading up to 1887.

Between 1896 and 1900 more missionaries joined those in the province, but there were never more than 12 at any one time. Most of their time was spent caring for the very small Christian community. In 1892, there was only 32 members in the three Baptist centres, and 256 by 1900. Medical work, in conjunction with other societies, had also begun.



7. Shensi Province: 1887-1900

MIGRATION WESTWARD INTO the depopulated provinces was encouraged. Forty members of the Shantung Baptist Community made the 800 mile journey into Shensi Province, thus beginning Baptist work there. In their number were four trained teacherpastors, and one of their immediate concerns was to build a place of worship. This they did, in Gospel Village (or Fu-Yin-Ts'un). The community was completely self-supporting and self-governing, but having appreciated BMS missionaries back in Shantung, they invited the Society to send personnel to help them. Thus in 1891, A G Shorrock and Mr and Mrs Moir Duncan were transferred from the Shansi mission.

Progress was slow, hampered by the very high provincial feeling between the native Shensi and what they regarded as 'foreigners' from Shantung. In 1897 the membership of the church was 135, almost all of Shantungese origin.

8. The Boxer Rising – 1900

APTIST WORK, WITH its wide range of activities, seemed to be getting established in all three provinces, when the country was hit by the Boxer Rising of 1900. Encouraged by the Empress Dowager, the hatred of foreigners which had been rumbling on for so long, now broke out in a fierce attack. The Boxers were members of a secret society who became fanatical in their nationalism. This nationalism, which had suffered a severe setback in the defeat of China by Japan in 1894, found an outlet against foreigners and any Chinese who had gone over to the 'foreign religion'. In Shantung and Shensi Provinces, the governors were friendly to foreigners, thus enabling them to escape, though many Chinese Christians were killed.

In Shansi Province, however, the governor himself took charge of the massacre. Both Chinese and foreign Christians were butchered. This included 159 foreign Christians, of whom 16 belonged to the BMS. Only those on furlough at the time escaped. Rev and Mrs G B Farthing and their young children Ruth, Guy and Betty, Miss E M Stewart (the children's governess), Rev and Mrs F S Whitehouse, Rev and Mrs Herbert Dixon, Rev and Mrs W A McCurrach, Rev and Mrs T J Underwood, Rev S W Ennals, Francis James and Miss Bessie Renaut were all murdered, along with close colleagues in the Shou-Yang mission.

Many reports of their courage and faith remain. One of the local Church leaders, Ho-Ts'un-Kuei, had previously been threatened with a beating for failing to pay illegal temple taxes. His reply had been, 'Jesus Christ was crucified for me: cannot I take a few blows for Him?' In 1900 he was beaten to death by a thousand blows.

In the end the Boxer Rising was crushed by Western forces, but it took a long time for Christian work in Shansi to recover. But the brave testimony of the Christian martyrs created a deeper impression than any words. Their influence lived on. Money given as a reparation for the deaths of the missionaries was used to establish a university in Tai Yuanfu, with Moir Duncan as its first principal. The first Christian university in China was set up in Shantung in 1904. This was a combined effort by different missionary societies, whose staff had been together in Chefoo, forced out of the interior by the violence going on there. This last decade of Empire saw the BMS trying to repair the breaches caused by the Rising, and developing its medical, educational and church work.

In 1911, the Revolution occurred by which China became a Republic. Although the target for the rebellion was the Manchu rulers, foreigners and missionaries found themselves once again caught up in danger. J C Keyte organised a dramatic rescue bid to convey the missionaries stranded in Shensi safely to Peking.

No one knew what the drawing of the new political era would bring, but initially the signs were good. Education was encouraged and more districts were opened up for missionary work. There was reason for hope as Christians in China looked to the future.

'SHE NOW HAS MONEY AND CAN MAKE DECISIONS'



First helped by the feeding programme and now working on the Operation Agri funded Weaving project at Chandraghona a Bangladeshi woman is growing in health and dignity.

S HE IS HEALTHY and more alert,' reports Sue Headlam.

Twenty-two-year-old Nyoti Barua is the eldest daughter in the family. She has five brothers and sisters. Her father was a landless farmer working on a casual daily basis to earn a living to feed his family.

When Nyoti was seven years old her father died, leaving her mother with six small children. Being the eldest, a lot of responsibility fell on Nyoti. She had no hope of going to school and was expected to fetch water, look after the children and try to earn a living by collecting and selling firewood.

All the children were suffering from malnutrition and showing signs of vitamin A deficiency and Nyoti and two brothers were admitted to our feeding centre. They were given a snack and also a cooked midday meal.

Minor ailments were also taken care of in the Under-fives' clinics. Their growth was monitored and they were immunised.

We lost contact with Nyoti for a few years. Then one year ago she arrived at our weaving centre looking for work.

Evidently, when she was 16 years old a marriage was arranged for her and she went to live with her husband's family. It was one less mouth for her mother to feed and the next two daughters were growing and able to work for the family.

But coming from a poor family Nyoti was not able to provide a big dowry, so the boy she married was not good. Within three months he left, took the small things she had provided for the home and she was returned to her mother.

Now she was in a worse position.

She was already married but had no husband. Some money had been paid for the wedding and now she could not easily be remarried. Fortunately she did not become pregnant during the time her husband was with her.

When she came to us, she was once again undernourished. She was weak and had skin infections.

We, first of all, started her on spinning cotton yarn for bobbins. She did this for a few months, earning some money to help feed herself and her family.

Then she was trained on a handloom and can now produce ten yards of cloth a day. This gives her a respectable wage.

She is a good weaver and has developed in the one-and-a-half years she has been with us. She now has money and can make decisions because of it

Because she can feed herself properly she is healthy and more alert. She wants to join our literacy class. Her manner is good and she is now aware of the needs of others. She has joined our savings scheme and has money in credit as a security for the future.

It has been interesting to see Nyoti, first on the feeding programme and now on the weaving programme. She is from a Buddhist family but we pray that she will come to know Christ as her Saviour.

THE WORLD AT ONE CHRISTIAN VOCATION TODAY

SATURDAY 6 OCTOBER

VICTORIA BAPTIST CHURCH ELDON ROAD, EASTBOURNE

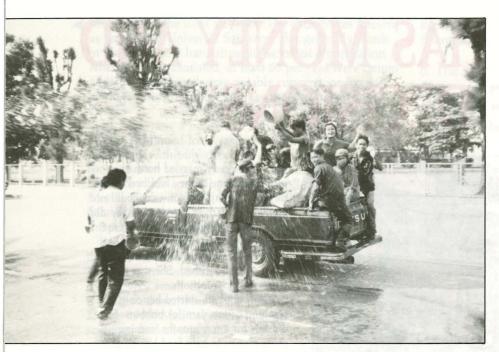
SATURDAY 27 OCTOBER

CHICHESTER THEOLOGICAL COLLEGE, WESTGATE CHICHESTER

TIMES: 10.30 am to 4.30 pm

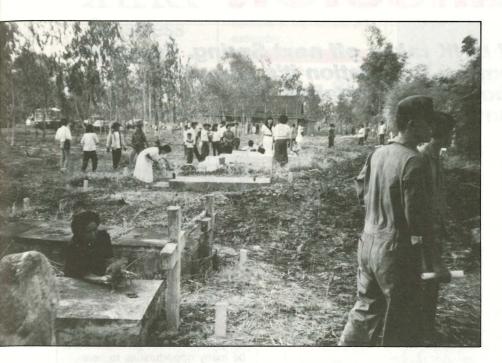
SEMINAR TOPICS: EUROPE NOW; GROWTH IN SOUTH AMERICA; CHANGE OF ADDRESS; RENEWING THE EARTH; CHRISTIANS IN SECULAR EMPLOYMENT

> FOR DETAILS CONTACT LESLIE GREGORY 0342 311804









ASTER WEEKEND THIS year happened to fall on one of the major festivals in Thailand — Songkran. This is the old Thai New Year and it also marks the expectation and hope of the forthcoming rainy season.

There is always a great deal of frivolity and a large measure of water thrown about. The festivities last over four days and during that time it is impossible to go outside without getting soaked.

All good fun, although we ran out of clean clothes by Easter Sunday and dared not leave our hotel without transport to collect us. Like Easter, Songkran is not a fixed date so, although the two celebrations are always close to each other, they do not often coincide.

We travelled to Udon by train on the overnight sleeper from Bangkok. Because of *Songkran* the trains were crowded. Even though it was the second night of the holiday Bangkok station was full of people going back to visit their families in the provinces. Many of them would have to stand for twelve hours on the train or even sit on the roof. Sometimes people had to be lifted into the carriages through the windows because the doorways were impassable. We arrived at Udon at 7 o'clock in the morning and left the station by rickshaw.

Over the weekend, we saw many pick-up trucks armed with drums of water and full of young people. They toured the streets and off-loaded frequently on all who passed by.

Sometimes we would see them 'refuelling' at a convenient tap. Our

young son David, armed with water pistol, wasn't slow to join the fray. And neither was I. My large 'squeezy' bottle delighted a number of folk. Needless to say we ended up a soggy Bland family.

The festival also included a parade of floats and groups of musicians and dancers wearing the typical costumes of north-east Thailand.

The Water is intended as the expression of blessing. It is also poured over people's hands or shoulders with a little more finesse than the bucket flying from a passing car. In this more dignified form it is viewed as significant and meaningful.

Interestingly the church has adapted this custom, so at the close of the Sunday service, which happened to be Easter, about 20 respected members (including visiting missionaries) were invited to sit on the front row. Then the whole church, led by the pastor, paraded past, pouring water onto their outstreched hands, while offering words of blessing.

The week before Easter featured a youth camp at the church's nearby centre. Around 100 young people came together from the scattered and small village churches of the 'Pakh' (Association) The 'Pakh' covers six provinces or counties with about 20 to 25 churches. So the opportunity to come together like this is very welcome and important.

The youth camp worship is not typical of what goes on in the churches. They tend to be fairly traditional in the western pattern. The young people were fairly exuberant in all the meetings they held during the week.

It was an early start on Easter Sunday because the church members met at the church to board a bus to take them to the Christian graveyard, 15km out of town. There they joined folk from two other Udon churches for a sunrise service to celebrate, in that graveyard, the events of the first Easter Day. A large number of young people from each of the three churches took part in the service.

Some people had been at the graveyard even earlier, in order to prepare for the service — and in order to hide several dozen, hard-boiled, pink-painted eggs! As soon as the service was over, everyone scurried off on an Easter egg hunt.

Others took the opportunity to lay flowers on the graves of loved ones. So there were moist eyes as well as lots of laughter. The Easter message seems very related to both.

In the afternoon there was more 'getting wet', but this time of a specifically Christian kind! Candidates from two CCT (Church of Christ in Thailand) churches in the town were baptised. Compared with the baptism services we're used to, we found the service a little disappointing with only a small number in attendance compared with the morning service. But baptism is baptism and is for those being baptised. So praise the Lord!



Baptism Thai style — another way of getting wet. 'Praise the Lord'

World MISSION Link

WORLD MISSION LINK takes off next Spring. Far more than a replacement for Deputation it's something to get excited about. A booklet to explain it is being sent to all churches. Meanwhile here is a sneak preview . . .



IN VIEW

Senseless Carnage

The Methodist Church in Sri Lanka has expressed its concern at the 'senseless carnage' linked with the ethnic violence in the island.

'We condemn especially the wanton and brutal attacks on people in places of worship of different religions, and on innocent civilians in their homes and villages,' reads a statement put out by the Methodist Church.

'We call on leaders of our country of all political parties to come together to meet the impending challenge to our nation and work towards a cessation of hostilities and a basis for a lasting peace.'

Growth Targets

amaican Baptists have been asked to reach 5,000 new members and 800 children this year.

'This modest target is achievable if each church in the Jamaica Baptist Union works towards at least 20 new converts and pays closer attention to the children who readily visit our Sunday schools,' said the Rev Heckford Sharpe, secretary of the Board of Mission and Evangelism.

'We must work and reap. The Lord has brought numerous prospects to our doorsteps, through programmes such as crusades and vacation Bible schools, but we have not capitalised on these. As a result, many come and perhaps depart disappointed and never bother with the church.'

The lack of growth in the churches was a major

concern of the Annual JBU assembly.

Jamaica Six

Six young volunteers from British Baptist churches leave for Jamaica on 17 October. After a period of short but intensive training at St Andrew's missionary training college in Birmingham, at Baptist House, Didcot and at a Baptist church in Brixton, they are going to work with the Jamaica Baptist Union.

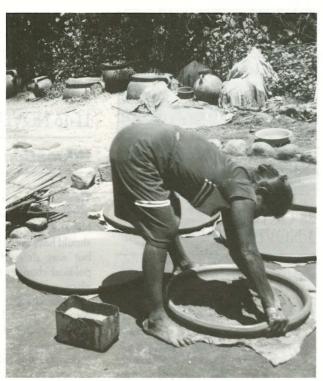
They expect to be helping with the organization of the annual youth camp, to do some outreach work among young people, to give practical assistance in the rebuilding operation which is still going on following devastating hurricane damage, and to do some office tasks at JBU headquarters.

They will spend six months in Jamaica and on their return to the UK they will spend a further two months sharing their experiences with the churches.

Human Rights

The Salvadoran Human Rights Commission reports that 3,129 civilians were assassinated in El Salvador between May 1989 and May 1990. They claim that 2,868 of these were killed by the armed forces, 67 by FMLN rebels and 180 by unknown assailants.

The CDHES also reported 1,916 illegal arrests by government security forces and 250 cases of disappeared persons. Most of these took place between November and March during the state of siege



Refugee woman making pottery - El Salvador

imposed after the November rebel offensive.

Observers in El Salvador are pessimistic about the outcome of the peace talks which appear to be floundering. Both the government and the rebel forces have increased their activity and there were reports of several confrontations in August.

Shortfall?

The BMS is seriously worried about the state of its finances. With only four weeks to go before the end of the Society's financial year giving is way off target and it looks as though there may be a shortfall in giving of about £140,000.

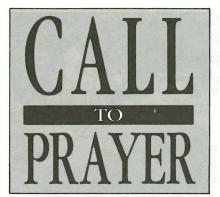
As we have stressed before, the BMS did not make any profit on the move of headquarters to Didcot. In fact, because it has taken a long time to complete the sale of its London property, the Society has had to eat into its reserves with a consequent loss of interest. But expenses in other areas have not diminished and new work is opening up overseas.

In the light of this, the BMS appealed, at the

beginning of the year, for an increase in giving of 10 per cent. At the beginning of September that increase, which we are grateful to the churches for contributing, was only 4.5 per cent. On 31 August we were £102,000 behind and by the end of October this could leave us short of our target by £140,000.

So an urgent appeal is being made to churches to send in any contributions to the BMS they may be holding as quickly as possible.

"If you have already made a contribution, please consider going the extra mile. If you have not yet given anything, please remember the urgent work of sharing the good news of Jesus Christ with others around the world needs your financial support."



28 OCTOBER-3 NOVEMBER

Zaire Education

Education in Zaire is plagued by lack of resources. There is an eagerness to learn, but not everyone has an opportunity to go to school. The Baptist Community of the River Zaire (CBFZ) is responsible for 124,000 pupils and 4,500 teachers. The government pays teachers' salaries, but these are inadequate and are often late in being paid. CBFZ holds seminars to encourage teachers in their work, Christian faith and witness.

In Kinshasa, Ruth Montacute is headmistress of the British Association School. As well as the children of missionaries, many children from embassies and other expatriate families attend the school. So its make-up is both multinational and multi-faith. The BMS provides several members of the teaching staff who are trying to witness in this multi-cultural situation.

4-10 NOVEMBER

World Church

The world seems smaller than it used to be. Members of the overseas churches are visiting us in Britain more frequently and that 'partnership' we often talk about is becoming more real. We are discussing with members of the BMS overseas family how we can work more closely, sharing together in decision making. Within the Baptist World Alliance there are growing links with other Baptist missionary societies.

Beyond the Baptist world, BMS works

very closely with other missionary societies and agencies constantly looking for ways in which we can work together to fulfil God's mission of love to the world.

11-16 NOVEMBER

Education in Nepal

This month, visas for those who are working with the United Mission to Nepal are up for renewal. This process should have taken place earlier in the year but was delayed because of all the political changes that have been taking place.

Those changes affected education in Nepal as well. 'Having been starved of democracy for 30 years, all over the country people were determined to realise its fruits within the first fortnight,' wrote Jerry Clewett, the administrator of the Gandaki Boarding School. 'In our village, unfortunately, this turned into violence.'

Jerry said that the villagers made several demands of the school, but after some discussion everything has been ironed out.

The aim in Nepal is to provide basic education for all by the year 2000. In order to do this help needs to be given from outside the country. The UMN is being allowed to share in this work.

18-24 NOVEMBER

Church work in Bangladesh

Christians in Bangladesh are an extremely small minority within a predominantly Islamic population. Again, the Bangladesh Baptist Sangha is but part of the Christian community. So it is easy to feel isolated, hemmed in by the majority religion. We pray, therefore, for the officers of the BBS, for the pastoral superintendents, and for the pastors and members that they may have 'a vision of what the Christian message has to offer and for conviction and courage to share the faith fearlessly and effectively.'

25 NOVEMBER-1 DECEMBER

Baptist House

It is now over a year since the BMS and the Baptist Union of Great Britain came together in Baptist House, Didcot. We have been learning to live together and, where possible, to share resources. Every Wednesday morning, BMS and BU staff meet together for prayer and worship.

Only a handful of the BMS support staff who worked in London were able to move with the headquarters to Didcot, but the new members of the team have 'jelled' together extremely well and there have been, remarkably, very few 'teething problems'.

This week we pray especially for the BMS Promotion team and the Finance and Administration departments.

2-8 DECEMBER

Brazil: Mato Grosso

Mato Grosso, four times the size of the UK, is in the throes of 'development'. People are settling there from other parts of Brazil as Lee and Evelyn Messeder discovered when they settled at Agua Boa earlier this year.

'The population of Agua Boa is about 12,000, the majority are farmers who grow rice or soya or who raise cattle. Most families are from the South of Brazil and they have moved north hoping to buy cheap land and to make a better living.

'The group of Christians we work with is rather small and weak. We have three families, one Baptist and two Presbyterian, and several other people with little or no church background, who have come along to our services. We meet each Sunday morning for Sunday School and in the evening for a service. At the moment all the services are in our front lounge, but we hope eventually to be able to buy some land and start building.'

Also in Mato Grosso are Peter and Susan Cousins, working at the Seminary in Cuiabá, and Martin and Kathy Hewitt doing church and evangelistic work at Primavera do Leste.

9-15 DECEMBER

Zaire: Kinshasa

Since the BMS Prayer Guide was prepared several changes have taken place in Kinshasa. Richard Hoskins is now the Secretary for Missionary affairs and, amongst other things, meeting new missionaries, dealing with visas and making travel arrangements.

Ruth and John Davies are looking after the Hostel for missionaries' children in Kinshasa following Alan and Janice Brown who have now returned to the UK.

Kinshasa is a growing, bustling city. Many people are being attracted there from other parts of Zaire, but not all are able to find work. Poverty in the city is harder than in the rural areas where, at least, they can grow their own food. The church, however, is meeting the challenge of this growth, discovering new ways of working and planting churches in the newer areas of the city.

O Lord of the city, where it is easy to feel lonely, forgotten, isolated enable your church to create centres of true community where people belong and realise their full humanity as they discover themselves and their fellows encompassed by your love.

16-22 DECEMBER

Nepal: Development work

The Andhi Khola project is nearing completion. Dermot Morris has returned to Nepal for its commissioning when hopefully the generators will begin to produce electricity and the irrigation, drinking water and sanitation schemes begin to function.

We think of Tim Lehane, who has been working at Andhi Khola and his wife Alison. In May they moved to a similar project at Jhimruk 70 miles to the west. Tim had to return to the UK in September for medical attention. We pray for his return to full health.

Alec and Dianne Street also returned to the UK in the summer. The job they should have been doing in Nepal no longer existed and they are now busily examining their future.

We thank you Lord that sometimes you make it difficult for us to speak and force us to live the words we would have uttered in loving, caring actions.

May such words 'made flesh' in hydro schemes in agriculture, forestry and industry speak more eloquently of your love than syllables half-heard and hardly understood.

23-29 DECEMBER

God's Mission of Love

Our God, We enjoy the celebration of Christmas, the gifts and the greetings, and all that we share. We are grateful for Christmas worship, for the simplicity of the Christmas story, for the sense of expectancy and the mystery, for the uplift — even for a moment to giving, to goodness, to love. We are grateful that the birth of Christ shows your love beyond our understanding, beyond our deserving. We are grateful for the hope you have given us in that your life can be lived in this May something of Christ be born in us all.

MISSIONARY MOVEMENTS

ARRIVALS

Miss P Bryan
on 3 August from Yakusu, Zaire
Rev & Mrs D Brown
on 4 August from Rio de Janeiro,
Brazil

Rev & Mrs R Deller
on 10 August from Porto Alegre, Brazil
Mrs S Smith
on 10 August from Amp Pipal, Nepal
Mrs P Seymour
on 17 August from Ntondo, Zaire

DEPARTURES

Mr D Champion
on 9 August to Kinshasa, Zaire
Miss B Olding
on 9 August to Kinshasa, Zaire
Mr & Mrs D Perry
on 10 August to Morretes, Brazil
Rev & Mrs T Bulkeley
& family on 15 August to Kinshasa,
Zaire
Mr & Mrs J Davis

& family on 15 August to Kinshasa,
Zaire
Miss E Murray

on 16 August to Kinshasa, Zaire
Miss A Dutton
on 23 August to Upoto, Zaire
Miss E Baker
on 23 August to Bolobo, Zaire
Miss R Murley
on 23 August to Pimu, Zaire

BIRTHS

Rev & Mrs C Collict welcomed Rebekah Sarah into their family. Rebekah was born on 24 August 1990

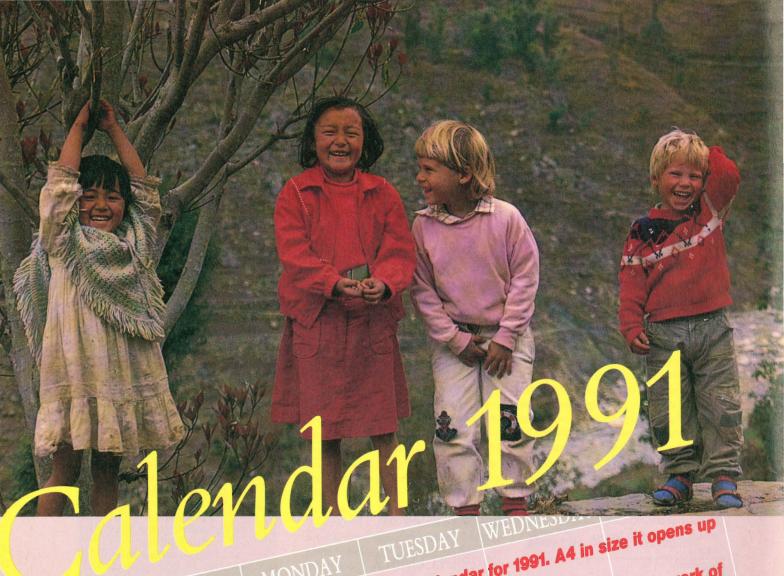
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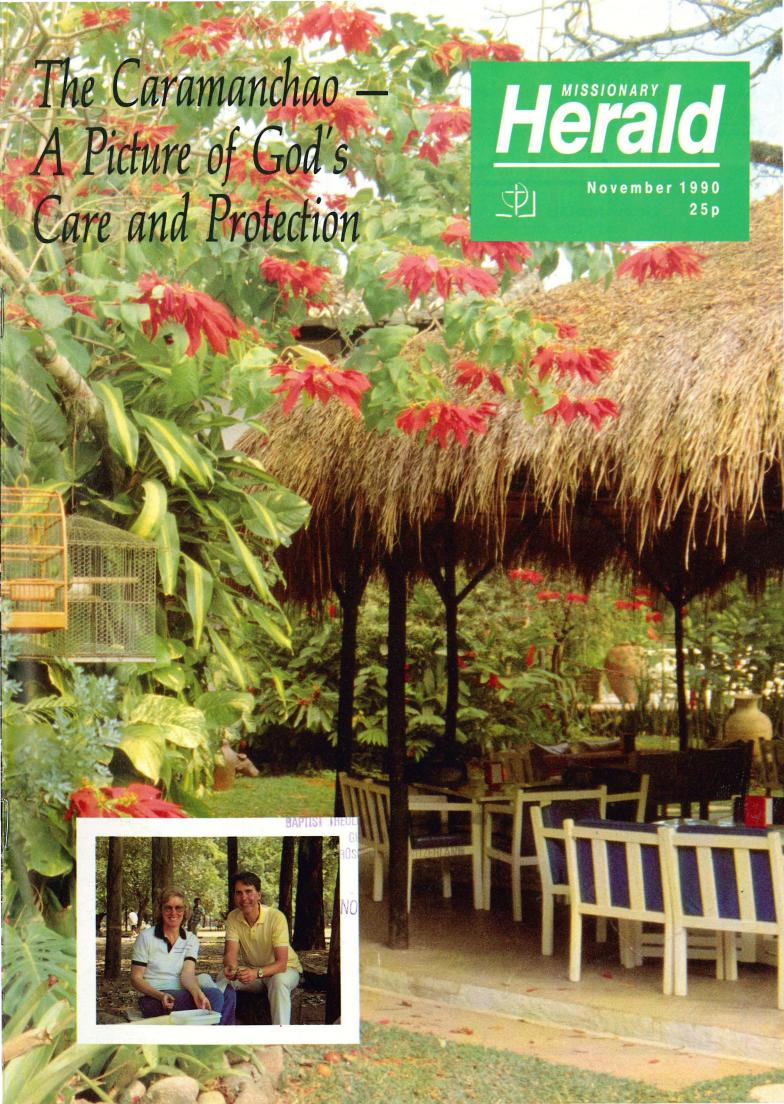
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MISSIONARY HERALD

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Revd Reg Harvey

Overseas Secretary Revd Angus MacNeill

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Design Anthony Viney

Enquiries about service overseas to: Personnel Secretary Joan Maple

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Herald

EDITORIAL COMMENT

If there is a theme running through the Herald this month it must be the theme of personal sacrifice and commitment to mission. The Bicentenary feature takes us back 90 years and reminds us of the way several BMS missionaries died in the Boxer uprising in China. They were described as martyrs, those who were able to witness to their faith in Jesus Christ through their death.

Was it easier to recruit missionaries when missionary service appeared dangerous and sacrificial, when there was no certainty that missionaries would ever return home? This was the thought behind a recent letter to Viewpoint and certainly there was no shortage of people to fill the places of those who died so quickly of tropical disease in Africa.

But such talk devalues the sacrifice and commitment of those who serve today. Physical danger is there for those who work alongside Christians in Central America. Health hazards remain and they are very real for those working amongst AIDS victims.

Adrian Hopkins' letter leaves us in no doubt about the cost of overseas missionary service at the end of the 20th century. Other articles speak for themselves, even if they don't mention personal sacrifice. The willingness of someone to begin a new work in a new country and to start all over again in learning two languages. One of our few remaining missionaries in India, still there after 25 years but not too sure what the future holds. A couple reflecting on their first term of service in Brazil.

And what has all this achieved? It is not for us to try to measure. Sometimes the fruits of missionary work are not seen for a generation of more, as in China and Africa today. So it is good to read Clenir's testimony to BMS work in Brazil.



THE CARAMANCHAO

. . . a personal testimony by Jean and Mike Gardiner



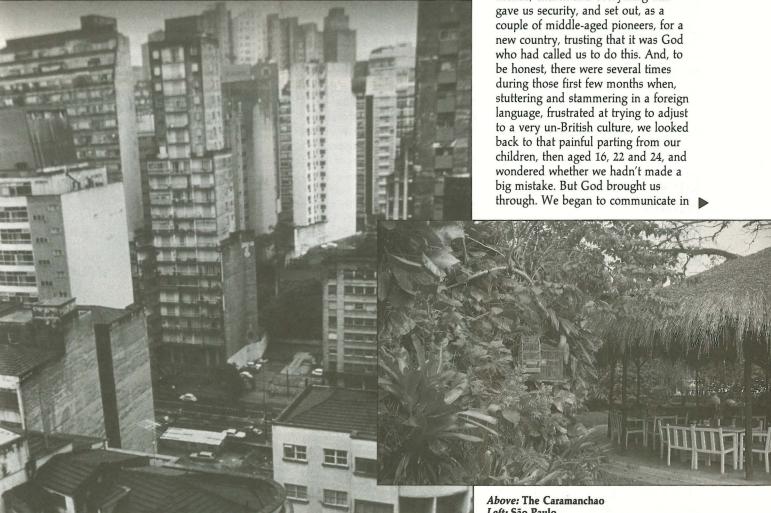
T WAS A new word we learned a few weeks ago. The Hostel term had finished, and we were having a few days break from the noise and smog of São Paulo. The seaside hotel we stayed at was, perhaps, by British standards a little primitive, but we found it delightful. It was built around a central courtyard, in the middle of which was a large caxamunga tree, and a thatched canopy had been constructed round the tree, firmly supported by wooden pillars at the circumference. The hotel called this canopy a caramanchao, which our dictionary translated as 'pavilion or summerhouse'.

Underneath the caramanchao were set out tables and chairs, and it was here that we sat each morning to enjoy the typical Brazilian breakfast of fruit and fresh bread, as we watched the humming-birds dart from flower to flower. We were blessed with fine weather until the last morning as we watched the rain and listened to the thunder in the mountains. And we impressed our friends back in São Paulo by telling them that our hotel had a caramanchao. . . .

A couple of weeks later, we were having our morning Bible Reading and Jean was reading aloud from Andrew

Murray, who quoted the AV of Psalm 27:5 'In the time of trouble he shall hide me in his pavilion.' Only Jean didn't read 'pavilion', she said caramanchao, and we both laughed. And then we started to think. . . . And we both agreed how much more vivid than the idea of a 'pavilion' was the picture of a 'caramanchao', and how wonderful a picture it gave us of God's care and protection over our lives.

As I write this account, we are in the throes of packing up as we come to the end of our first term of service in Brazil. Three-and-a-half years ago, we uprooted ourselves from family, friends, church and everything that gave us security, and set out, as a couple of middle-aged pioneers, for a new country, trusting that it was God who had called us to do this. And, to be honest, there were several times during those first few months when, stuttering and stammering in a foreign language, frustrated at trying to adjust to a very un-British culture, we looked back to that painful parting from our children, then aged 16, 22 and 24, and wondered whether we hadn't made a big mistake. But God brought us





◆ Portuguese (we can still remember the joy of realising that the other person actually understood what we were trying to say!) and we began to appreciate the Brazilian people, with all their warmth and friendliness. And we had a marvellous first Christmas in Brazil with our three children.

Next came the Hostel! We hadn't wanted to say yes; after all, it wasn't what we came to Brazil to do, and had Mike studied for three years at college and been ordained so that he could look after children? And did we really want to live in the overcrowded, violent and polluted city of São Paulo? But God spoke to us through Philippians 2:4, and our second year saw us taking on the challenging responsibility of looking after our colleagues' children, eight of them to start with.

During our two years as Hostel-Parents, we came to realise something of the complexities of the task, and we leave with a profound sense of gratitude to those who have regularly prayed for us and to God who so abundantly answered those prayers. Despite confronting armed gunmen when entering the supermarket one day, and although we drove something like 30,000 miles in the chaotic traffic of São Paulo, we and the children have been kept absolutely safe. Thank God that neither of us has had a single day's illness at the Hostel.

Great fun at the Hostel

And although there were difficult times, we also had some great fun at the Hostel; we were kept young by the ice-skating, the 'pom-pom-forty' and the games evenings, and were kept alert spiritually by the need to lead morning and evening devotions. We learned a lot, about ourselves, about children, and about the almost unbearable strains borne by missionary couples leaving their children in the care of others.

But one of the bonuses has been to look back and realise how much more there has been to living in São Paulo than being Hostel-Parents. The unexpected involvement of Jean in the expatriate community, for example, which led to her having a key role in outreach to rich but lonely wives of

foreign businessmen (an unpublicised mission field!). Mike's one evening a week teaching at the local Bible Institute, which was a wonderful way of developing his confidence in Portuguese, as well as giving a useful insight into the way these things are done in Brazil. And the all-age Sunday School, where we both taught from time to time, and where the ladies' class was always likely to drop on Jean at a moment's notice to lead on a difficult subject like 'The Old and the New Covenants' or 'The Controversy over Circumcision'. And Jean's English Class, which she reluctantly agreed to start at the Church, and where she probably ended up learning as much Portuguese as the pupils learned English! It certainly helped to break the ice with a number of the young people.

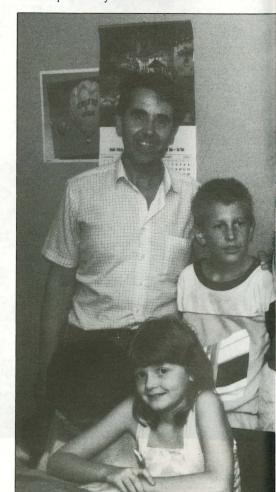
The Hostel itself, of course, is not just children and Hostel-Parents. At times it feels like the hub of the universe, as rarely a week goes by without there being visitors. BMS colleagues, in São Paulo on business or passing through, usually gravitate to Number 783 for a chat over a mug of tea (British if they're lucky) and it is little extra trouble to set extra places for the evening meal. Then there are the visitors from Britain: two BU Presidents, one BMS General Secretary, one Area Rep, with their wives, plus loyal BMS supporters from home churches, members of visiting choirs, visiting businessmen, all bringing news from afar (and sometimes goodies for the children and Hostel-Parents!) and nearly always ministering to us and encouraging us.

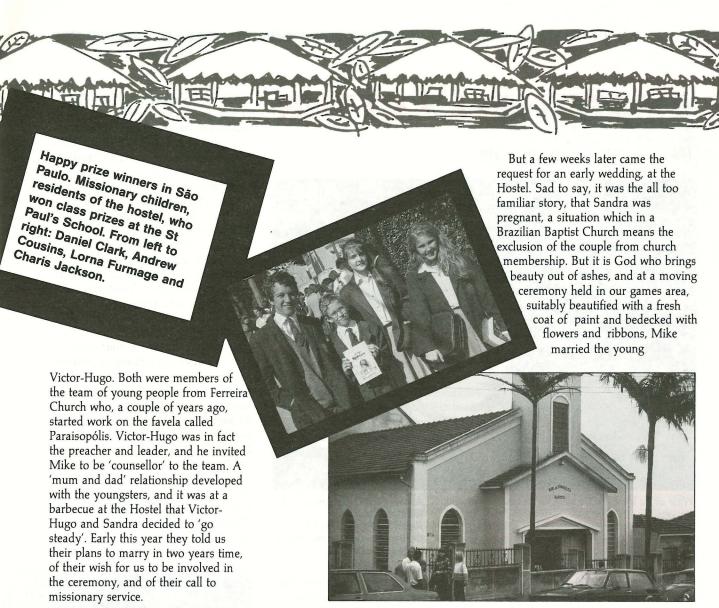
Although term-time is always very busy, we have found time to do some visiting ourselves, and the Lord has blessed us with very good friends who have opened their homes to us and with whom we have been able to relax. On a couple of occasions, we have 'renewed our strength' relaxing on the patio of the sumptuous home of a very gracious retired American couple who worship at the Anglican church. In complete contrast, we have gone with members of Ferreira church to minister on nearby favelas, and it has been our humbling privilege to pray and read the Bible with people living in the most appalling surroundings, and to play a small part in practical ministry to these

Deepening friendships

And last, but certainly not least, there is the joy of deepening friendships with Brazilians, the people God has called us to work with. Our lives have been enriched by the love and understanding shown, both by Christians and by those who as yet make no profession of faith. Our dear neighbour Denise at Campinas, who helped us cope with the complexities of urban life, and in response to our stumbling attempts at communication used to say that love is the universal language (at least we think that's what she was saying, but her smile said it all). We have kept in touch, and we wept together when we said goodbye last week. Then there was Zoe, who sat with Jean during a very long session in the dentist's chair soon after our arrival in Brazil. And there is Lucia and Nilson, Livia and Norberto, Bete and Luthio, not to mention all the brothers and sisters at Ferreira Church, to whom we are having to say goodbye just as we are getting to know them.

But a couple whose lives became involved with us and the Hostel in a rather special way are Sandra and





Above: Ferreira Baptist Church, São Paulo

couple before about 60 guests, including Pastor Abdoral of Ferreira Church. The first wedding at which Mike had officiated, and, somehow, coming right at the end of our three-and-a-half years, it seemed to set God's seal on our time in Brazil.

As we come to the end of our first term of service, we are all too conscious of our weakness and of our failures. But we want to add our testimony to that of thousands of missionaries before us, that God can be trusted, that when we, in faltering response to God's call, step out in dependence on Him, it pleases Him to bless us so much that we wonder why we ever had the slightest doubt.

On that cold day in January 1987, we thought that we were embarking on a great adventure. But if the truth be known, we have never strayed beyond God's caramanchao. . . .

(Jean and Mike are hoping to return to Brazil next year to engage in theological education and pastoral work in Cuiabá.)



A FAREWELL LETTER

from Clenir dos Santos



'What we do is the fruit of what the missionaries brought.'

Above: Clenir with Arthur and Kathleen Elder Right: Xavier and Clenir with the puppets used for evangelism while in the UK

T WAS LAST May when I was in Gloucester and met Arthur Elder and his dear wife Kathleen, our first BMS missionaries in Brazil, that I started to think about writing my personal testimony and the influence of the work of BMS in our lives as Brazilians.

When I visited Kendal Road Baptist Church, and said I was from Curitiba, Kathleen or 'Dona Anita' as she used to be called in Brazil, kept on thinking she knew who I was, but then thought it just could not be.

After the service we spoke and she asked me: 'Are you from Bacacheri Baptist Church in Curitiba?'

'Yes,' I said, surprised.

She asked again: 'Are you Nair's daughter?' Even more surprised I agreed. 'Which one of the five children are you?'

I said I was the fourth one and she was so emotional. She told me she knew me as a baby and how much she loved my mum. But how come I got here? Well, God has got His own plans.

Coming from Paraná, where the BMS first started their work in Brazil, gave us the privilege of meeting many of the missionaries and their families. However, we got much closer to them after my father's death, in 1968. He left

my mum and the five of us very young. I was nearly five. Our financial situation was very poor. My mother had no job . . . and only a house half built. The missionaries kind of adopted us then. They were so caring and supporting. I can still remember the many times they took us out and looked after my mum when she got ill.

My mother got a job and my tenyear-old sister took over the home responsibilities and we all learned to share in the duties.

At that time, our church, which had already had Andrew Scott as minister, had Roy Deller as our missionary pastor because we still could not afford to have our own pastor. The five of us were constantly playing with their four children and Roy and Margaret always treated us as their own. Through them we got to know other missionary families, like Derek Winter and his five children, with whom we often spent holidays and a lot of time together.

I was nearly eight when I made a decision to let God rule my life. I accepted His love and sacrifice for me. I could then have a personal relationship with God, not just because my mum loved Him so much and because my dad used to and I knew he

was in His company but because He became real to me, and I could understand the way He used people to care for us as a family and how He became the father I did not have — and a far greater one!

Just after that Roy Deller left our church, leaving us with our native pastor and having baptised many, including my two older sisters. Yet, we kept in contact with the missionaries and in 1972 my mum had the opportunity to visit some of her friends in their own home, in Britain. She loved it and was so impressed with the green grass, the cleanliness of the roads and the thatched cottages!

Our church grew very much and kept their love and interest for mission. In 1983 we invited another pastor after our later one retired. He is now my husband. Xavier had first worked as a missionary in the South of Brazil, together with Derek Punchard, another BMS missionary. In his own way he was beginning his contacts and friendships with the British! He then came to Curitiba and worked in the First Baptist Church and lectured in the Theological College where the principal was David Grainger.

I had always been very active in the



church and after getting my Social Work degree, with the support of the church and new pastor, I started a multi-ministry in the church, reaching out to communities around and the church itself. This is the work I have shared in many churches over here and I believe the work of the BMS has a lot to do with today's church's involvement and enthusiasm in gaining people for Christ through caring for them and helping them to understand what Jesus' love is all about. The same love and care that we once received from you, today we give to others.

When the missionaries leave and come home they may never know the fruits of their work. Since Arthur Elder's time how many more have learned about the Gospel? How many more missionaries have felt encouraged to go? How much Brazil has changed . . . and still 'the harvest is plentiful and the workers are few!'

In 1984 my third sister and I were given a scholarship by the Abbey Missionary School in London to come and learn the English language and work as au-pairs. That was God's answer to my sister's dream, but I was not sure what He had in mind for me. but I took the challenge and waited to see what He had planned. We also had the opportunity to keep in contact with our missionaries and their children and of course neither of us was a child any more. After one year we returned home and felt sad thinking we would never see our friends or the country again. . .

Going back home, I got married to Xavier. A wedding celebrated by a Brazilian pastor and Roy Deller. There he was, back again, marrying one of his 'daughters' and the pastor of the church he used to be the minister of! Also it was the first Brazilian wedding





Arthur Elder baptising a new convert in Paraná

Margaret Swires went to.

Five months later Xavier and I were in Birmingham studying English! We were given a scholarship by the BMS to spend some years in Britain to do some further studies and serve the Lord better when we returned home.

What an unexpected thing for the time being! But I knew God was still working His plans out. I did not mind coming because God had given me the opportunity to see what it was like beforehand.

Just before we came from Brazil, my eldest sister's husband had a car accident and became paralysed from the neck down. They had to go to another city where they had a better hospital — São Paulo. That was where David Doonan worked before they came back and he gave them all the support he could give. My brother-inlaw who now is a Christian, remembers with gratitude David's prayers and the peace he felt during his visits in hospital.

The five of us children at home, developed a great dream to visit our friend's home and until now it has not just been my third sister and myself who have come, but my oldest sister has just been for a short visit and my brother also got a scholarship to come. He has learned English and is now just concluding his master's degree at London Bible College.

Xavier and I have had a tremendous experience in the last four years here. We have been so well looked after by BMS and the members of churches we have met. We have learned so much in our studies. We have been able to share with so many churches the way God is moving the Brazilian churches — what we do there is fruit of what the missionaries brought to us and we believe that God wants the British churches to do the same over here again.

We return to Brazil full of desire to serve the Lord. But it is now when we are beginning to pack, that I ask myself: 'Is this the end of our contact with Britain? Is that how God wants us to close this lovely relationship which started much earlier than our days can count?' No. I believe this is the beginning of a new chapter in our lives but the book is still the same. The same way that the work of God through the Elders did not finish when they left Brazil, our contact with BMS will not finish as we leave. On the contrary, it will last as long as our lives and the lives of those with whom we share the love of God.

V I E W P O I N T

NOT PREPARED FOR HARDSHIP OR SACRIFICE

am sure people have been quick to comment on John Furmage's letter in July's Herald that in the days when missionaries died there was no lack of candidates either! Is it our lives of ease on the mission-field that put Christians off applying?

It might also be the fact that with modern trends in worship we create a nice comfortable Christianity that keeps us going from week to week at home, but does not prepare us for hardship or sacrifice? Paul sang his worship songs in prison as well as with the congregations he founded.

If the reason for lack of candidates, or of missionary staying power, is this latter, let's start putting things right in our churches at home.

If the reason is the former and there is not enough risk, do not worry! If you come you will be committing suicide in your career, you will be working hard for your own demotion and handing your job to someone less qualified than yourself, and you might even die.

A colleague in a department of Tropical Medicine says statistically I should be HIV positive in the next ten years, if I continue doing surgery in Zaire. So I will not live to my BMS pension! I thought he was joking until I tried topping up that pension with a little life assurance and the company would not even give me a ten year policy if I stayed in Zaire

I hope to disprove the statistics, but they are there nevertheless. So will anyone put their faith into commitment and their commitment into sacrifice and come and help us?

Yours in Christian service,

Adrian D Hopkins, Pimu, Zaire.

BURSTING AT THE SEAMS

Carole Whitmee, 25 years a missionary in India, describes the beginning of a new school year at the girls' hostel in Balangir, Orissa.

N THE FIRST day of July a new school year began. The day was nothing short of a miracle with just about all the returning children present on the first day. More because of the threat of a heavy fine than a desire to return to school.

All day long, children arrived with parents, relatives or guardians, bringing boxes, bags, beds and bedding. There was great excitement at meeting friends again and so much noise as they caught up on each other's news.

Seven of our children were in the top three places of their class. Four had passed the High School certificate. Most had been promoted to a higher class and many were changing schools.

Old school books had to be returned, renovated and given out again. Older girls now help with this. Many books and school equipment had to be purchased. Cloth for school uniforms also had to be bought. Not a moment to spare and then, along with all this, the new children were arriving.

Many of the new children this year have been very small, leaving home for the first time. However, only one six-year-old has had some difficulty, but she is now settling down well. Her father, anxious about leaving her, called again some days later to satisfy himself that she was all right.

'Why have you come?' she greeted

We go through all the applications and agree on which children we will take. Then we find that some do not come, but others come along asking for places. They sit outside my house all day waiting and hoping that a place will become available. We always feel that at the end we do have those whom the Lord wants us to take. This year we have 24 new children.

The hostel is just about bursting at

the seams with 114 present — the most we have ever had. The children come from 61 villages. Twelve are pastors' daughters. Nineteen are sisters from nine families. Four are orphans and 19 are children with only one parent. Twenty-one are primary school children, 34 attend the middle schools and 52 the High School. Five girls are in college with two still trying to get places.

The Primary school children do not wear uniforms. They can wear pretty dresses. When they came to collect their material they had two requests.

'Can we have a pocket in our dresses?' 'Can we see your house?'

We agreed that when their dresses were ready and they came to show them, then they could see my house.

They duly arrived, proudly displaying pockets.

'Now we want to see your house,' they said immediately.

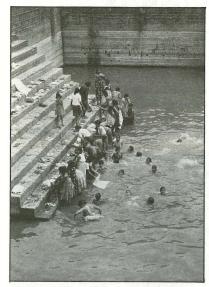
So in they trooped, 21 of them. Quite a number of things interested them, but most of all the mirrors. Watching them in front of the dressing table was quite an experience. They smiled to themselves and made faces in the miror to themselves. Then they went to the guest room, where there is a full length mirror. It must have been the first time any of them had seen themselves full-length in a mirror. It was almost impossible to get them to move on so that others could see themselves as well.

Before coming to India, I joined others from the London Bible College at a course at the Army School of Health at Aldershot. There we learnt, or thought we did, all about soak pits and septic tanks. It all seemed so easy and straightforward. It was hard to imagine how anyone could not believe this to be the answer to all their problems.

However, nobody ever told us about the thick black sludge that blocks up soak pits, or how to prevent children from pouring buckets and buckets of water down the toilets until the septic tanks are full only a week after they have been cleaned. And where do you dump the contents of such a septic tank?

All these, and more, are the problems that constantly tax our energies and imaginations. We could not understand how, in spite of all the rain we have had this year, that we were not getting any water through the tap. On investigation we found that a long section of pipe had been dug up and stolen. Now we have set about replacing it and seeing that it is more deeply laid.

We have never had so many children in the hostel with so many moral



Morning bath and laundry time for the hostel girls

problems in their homes. It is hard to believe the number of parents who openly tell lies in front of their children. The children know it is not the truth because they receive a lot of Bible teaching in the hostel. On almost all application forms for the hostel the reason given for wanting a place is so that they will have Bible teaching and come to know God.

Our concern is what happens to them when they go home, or come into contact with the standards being permitted in the Christian community. Often they are not free to choose what they know to be right. There are many here who are very concerned and whose daily prayers are for a visitation of the Holy Spirit bringing renewal to all levels of the church and Christian community.

NEARLY TWO HUNDRED missionaries, including adults and children, and about 90 other foreigners, including marines and civilians who defended the Legations and the cathedral in the two sieges of Peking, many thousands of native Christians and many thousands of other persons, whose only crime was that they had foreign manufactured articles on them, such as a watch, flannelette, or even a button, or a cigar, were put to death without the slightest mercy.

These massacres began last year in Shantung, and spread this year to the province of Chihli, owing to secret encouragement from the Chinese Government. In June the Government threw off the mask, and issued the terrible edict to massacre all foreigners and all native Christians who would not recant throughout the whole

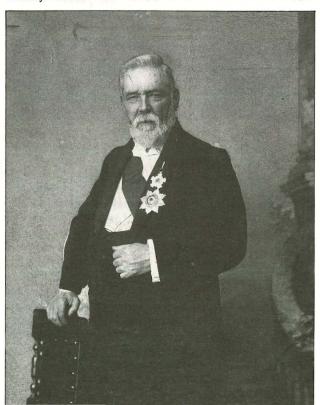
Empire!

After this the viceroys and governors in the North — Manchuria, Shantung, Shansi, Shensi, Kansuh, Honan, and Szechwen — and finally of the whole Empire, either set themselves to carry out the inhuman edict, or warned the foreigners that they could not protect them.

How far it was owing to the natural reluctance of good men to carry out the order, and how far it was owing to a compact made by foreign consuls in Shanghai, and to Great Britain's warning (published 9 July) that it would hold the viceroys and governors personally responsible for the safety of its subjects in the interior, it is difficult to say. But the fact is that out of a missionary population of 2,000 scattered throughout the Empire some 1,800 succeeded in getting to the coast in safety, being supplied in many cases with escorts by the local officials. Thus all the members of our Baptist Mission in Shantung escaped safely under escort to the coast by 1 July, and all the members of our mission in Shensi arrived in Shanghai in August.

But our dear colleagues in Shansi had as Governor the infamous Zü Hsien (a Manchu), who organised the Boxers as an anti-foreign force when he was Governor in Shantung last year. He also promised a safe conduct

Timothy Richard



TESTED BY FIRE AND SWORD

'No martyrs ever died with a nobler spirit than this,' wrote Timothy Richard about those who died during the Boxer uprising in China in 1900.

to the provincial capital, Tai Yuen Fu, he executed some with his own hands, and set the deluded Boxers on the rest

Thus perished at Tai Yuen Fu 44 missionaries — men, women, and children, Protestant and Roman Catholic — of whom eight belonged to our own mission — viz, Mr and Mrs Farthing, their three children; Miss Stewart, their governess; and Mr and Mrs Whitehouse. This was on 9 July, their houses having been previously looted and burnt to the ground. Among the many others massacred were our dear friends, Mr and Mrs Pigott and their son.

At Hsin Chao, two days' journey to the north of Tai Yuen Fu, there were eight adults of our mission — viz, Mr and Mrs Dixon, Mr and Mrs McCurrach, Mr and Mrs Underwood (who were on a visit from Tai Yuen Fu), Mr Ennals, and Miss Renaut. These had escaped to the mountains, but they were followed and besieged in a cave.

After living five days without food they accepted the offer of the Chinese official to escort them to the coast. But after returning to Hsin Chao city they were, like the Tai Yuen Fu missionaries, first lodged in jail, and then they were all executed like common criminals outside

the city gates.

We stand aghast at the seeming treachery and ingratitude of the Chinese in committing such deeds after all the kindness lavished on them by all the missionaries from the beginning of the work there. But the officials, once the order was given by the Governor, had no option but to obey or risk being put to death themselves as traitors; the good people were so terrorised that they dared not interfere, and even the ruffians had to be promised loot and payment for each foreign head they brought before doing their terrible deeds.

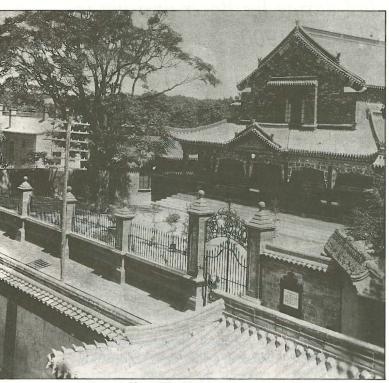
But it is, on the other hand, very inspiring to know

■ how our dear brethren faced their death. Mr Farthing wrote Mr Dixon, after hearing through a native friend in the Governor's offices that an edict had been sent out ordering the massacre of all foreigners: 'I do not know whether this be true or not; but, Dixon, if it be true, I am ready and do not fear. If such be God's will, I can even rejoice to die.'

Mr Dixon, translating this to our dear Evangelist Chao, added: 'And I feel just the same.' Chao then said he would die with them. But Mr Dixon gave him money for travelling expenses, and insisted that he should escape and tell their Shantung friends — 'We are

in God's hands, and all is well.'

No martyrs ever died with a nobler spirit than this. Let us honour their memory as those who followed their Master without the gate to their mount Calvary; as those who filled up what is behind of the sufferings of Christ for His body — the Church in China. They, our brothers and sisters, who dared to die with Him in shame, are now living with Him in glory.



Above: The Martyr Memorial Church, Tai Yuen Fu Top: Drum Tower, Tai Yuen Fu, in front of the Governor's Yamen, where massacre took place



Mr and Mrs Underwood

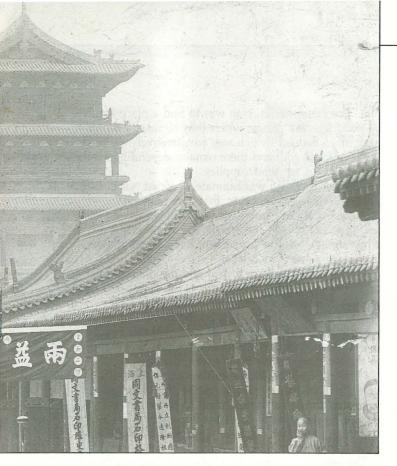


'I can no longer give my children a Mother's care but God can' — Mrs Dixon



THE BOXER MARTYRS

At the height of the Boxer uprising in China two Chinese Christians were sent to find out what happened to some of the BMS missionaries. One of them was Chao Hsia Yun. 'The missionaries have incurred their death, or if any still survive their lives are in danger, for the sake of us Chinese, and the least we can do is to risk our lives for them,' he said. The following accounts were put together from the reports of Chao and other Chinese Christians.



The Tai Yuen Fu Massacre

THE FIRST INDICATION of the gathering storm came in a letter written in June 1900. It described the tearing up of the railway line between Pao Tin Fu and Peking and of the murder of the Belgian engineers. Yu Hsien arrived at Tai Yuen Fu to take up office at the end of May and at that time there was no suggestion of trouble. Within ten days the Boxers had broken out in the southern part of the province.

On 21 June Mr Farthing wrote to Mr Dixon saying that the telegraph clerk had told him of a secret edict from the Empress that all foreigners were to be killed.

'I don't know,' the letter continued, 'whether this is true or not. But if it is true I am ready and do not fear. If such be God's will I can even rejoice to die.'

Dixon's comment, as he translated the letter to evangelist Chao, was 'and I feel just the same'.

What the telegraph clerk said was all too true. Yu Hsien, in his savage gluttony for foreign lives, made the edict known to the people before there was time to embody it in a proclamation, with the result that the riff-raff of the city were seething with excitement. So on the morning of 27 June Dr Edwards' premises were burned down by the mob (not the Boxers). The missionaries fled from the burning buildings and arrived one by one at Mr Farthing's house. By night all had arrived except Miss Coombs, who had been thrust back into the flames and burned to death.

The next day (28 June), the rest of the missionaries in the city assembled at Mr Farthing's to talk about what action to take. They decided to send a letter into the Taotai on the danger of their situation. Not that they had much hope of success, but they felt that then they would have done all that lay in their power, and the rest they must leave.

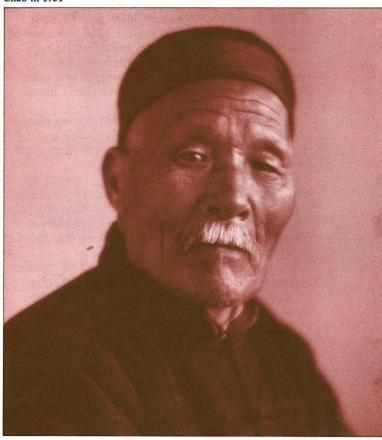
The letter had not been sent off before four deputies, sent by the Governor, arrived with a band of soldiers and police (30 June). Their message was that, as the city was all in disorder, the Governor was unable to protect

them where they were. He had arranged a place where they could escort them, under guard, to the coast.

Their houses, he promised, should be sealed and protected against any damage in their absence. When the deputies had finished speaking, the soldiers seized the missionaries, and took them to a house near the Governor's yamen, to which Mr Pigott's party from Shou Yang, and the Roman Catholic bishop and priests of Tai Yuen Fu City, were also taken. Here they were kept till 9 July, when they were taken to the open space in front of the Governor's yamen, and stripped to the waist, as usual with those beheaded.

The Governor was present and asked them of what country they were. One of them answered boldly, 'Great Britain', at which the Governor laughed, and then himself cut of the heads of three. The rest were killed

Chao in 1931



by the soldiers, and the heads of all hung up on poles for several days.

On the very day (27 June) that Dr Edwards' house was burning. Mr Dixon, not knowing what was going on, sent a messenger from Hsin Chou with a letter to Mr Farthing. He reached the city on the 28th but, finding that the gates were all guarded, and everyone who passed through searched, he hid the letter in a wall, and so was able to get through the city.

Before he had gone far along the streets, he heard of the burning of Dr Edwards' house on the previous day, and that a lady missionary had been burned to death. He went at once to the spot, and, having satisfied himself of the truth of what he had heard, he made for Mr Farthing's house but found the gate fastened, and was unable to get in. The people in the street told him that the missionaries had all fled (which, however, was

not the case), so he returned to Hsin Chou, travelling all night, and arrived with the news before daylight the

next morning (29 June).

Mr Dixon and his colleagues, knowing that this was the Governor's work, decided that they must leave without loss of time. Almost immediately after the arrival of the messenger, they set out, in carts and on horseback, for the hills to the west, the party consisting of Mr and Mrs Dixon, Mr and Mrs McCurrah, Miss Renault, Mr Ennals and Mr and Mrs Underwood, who were at Hsin Chou on a visit.

The Hsin Chou Massacre

T NOON, THEY stopped at a place called Hsia Ho Pei, in the house of a Christian named Chang (subsequently killed by the Boxers). Chao, who was still with them, says they were calm and full of courage, though they realised there was little hope of final escape. The ladies sat in the courtyard, talking quietly, doing their best to pacify the panic-stricken Chinese women.

In the afternoon, after leaving their stopping place, Mr Dixon urged Chao to return to his home in Shantung. Chao refused, saying that, if they must die,

he would die with them.

But Dixon insisted. 'You can escape,' he said, 'we cannot; and there is nothing to be gained by a needless sacrifice of your life; while on the other hand, if you go, not only may your own life be spared, but you can inform our friends of our whereabouts, so that they can

do something to save us.

'For 14 years,' he continued, 'we have been together in happy service, and now we must part, not knowing if we shall meet again on earth. There is, perhaps, one chance in a hundred that we may escape; but, if we must die, we are not afraid; if the Lord bids us, we will cheerfully lay down our lives for His sake. The missionaries here are all in the same danger, but if we are all killed, and not one escapes, there are many more that will be certain to take our places.'

The Underwoods, McCurrahs, and Miss Renault, were on in front, so that Chao was unable to take farewell of them, but Mrs Dixon and Mr Ennals were in a cart behind, and stopped to say a few parting words.

Ennals, who, Chao says, was strong in spirit, though weak in body, said to him, 'It is but a few months since I came; it may be it was God's will to bring me here, simply that I may bear witness for Him by my death.'

Mrs Dixon's last words were a legacy. 'I have four

Mrs Dixon's last words were a legacy. 'I have four children,' she said, 'I can no longer give them a mother's care, but God can. He will surely raise up friends for them, and I want you to pray for them.'

And so they parted, the faithful broken-hearted evangelist going east, returning, we trust, to a long life of yet more useful service; while the martyrs went on their westward journey, from which they were soon to return to their final act of sacrifice, in the place where so many years of daily sacrifice had been lived.

In the night they reached Lui Chia Shan about seven miles from the main road, where a few families of Christians lived of whom the leading man was An Wan Nin. The missionaries' plan was to find a place a mile or two from this village, where they could dig a cave high up in the cliff (which was comparatively easy in the soft, loose soil) and there remain, depending on the Christian, An, for food supplies.

Whether this plan was ultimately carried out or not is uncertain. It seems however, that they remained unmolested at An's home for two or three weeks. In any case, on 21 July, the Boxers, knowing of their whereabouts, went to seize them, having first killed or

frightened away the Christians.

The missionaries were armed and the Boxers were unable to get at them. They returned to Hsin Chou with the report of their failure. The Hsin Chou official consulted with a deputy, sent by the Governor, as to what measures should be taken next, with the result that one of them, with a body of soldiers and police, went to the place where our friends were hiding.

Dispersing all the Boxers in the neighbourhood, to give the missionaries the impression that they had come to protect them, they urged them to come out of their retreat, representing to them the impossibility of their remaining there without food, and promising to escort them to the coast under strong guard. This was 25 July.

The missionaries had very little confidence in their promises, but they had already been five or six days without food supplies, and there was a bare possibility that they would be protected, so they yielded. As soon as they were in the hands of the soldiers the official changed his tone. They were taken back to Hsin Chou

and imprisoned.

A fortnight later, on 9 August, a guard of ten soldiers with a deputy, sent by the Governor two days before, took them out in four carts, ostensibly to escort them to the coast. As soon, however, as they reached the gate of the city, they were set upon by a Boxer mob, taken out of the carts, stripped of their clothes, and immediately killed by blows on the head with swords. Their bodies were thrown outside the city, where they lay unburied for some days, till the Literary Chancellor, a friend of the missionaries, hired men, who wrapped them up in grass mats and buried them at the foot of the city wall.

So they fell, but fell nobly. They followed their Lord to Calvary, dying for the people for whom they had lived. Amid the consternation and sorrow of our hearts, we ask wistfully, what shall the harvest be from such a

seed-sowing!

The Hsin Chow evangelist, Mr T'sui, in his memorandum of these events, writes: 'All the people at Hsin Chou, within and without the city, are speaking the praises of the missionaries, and lamenting, one to another, that these, who had come thousands of miles

to do us good, should be so done to death.

'They rest from their labours, but their works do follow them.' Already the seed is germinating. It needs but the preacher, full of the Holy Ghost,' to speak words that will cut them to the heart, and Pentecost will come. Our brethren died in the assurance that such preachers would not be wanting, but that many would come to reap the harvest of their labours. Surely such an expectation is a sacred trust, a call to which there will be a response from many hearts devoted to Him who died for us — 'For our sins, and not for ours only,' but for the sins of such as those, cruel and treacherous as they were, at whose hands our brethren suffered.



Not the Nativity Play but the Sunday School Anniversary

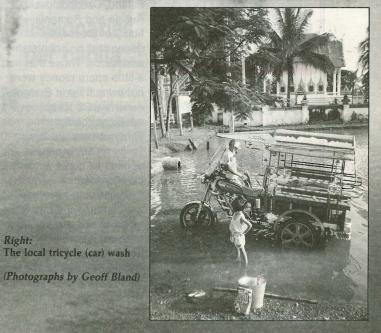
Baptism by effusion of a frail old man during a revival meeting at Erewan





Above:
A meal at the village church of Erewan at a revival meeting

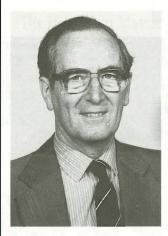
Right: The local tricycle (car) wash



A New Member of the Team!

We are pleased to welcome Vivian Lewis to the BMS staff as the newly appointed Bi-Centenary Secretary.

Working with the staff



will not be a new experience for Vivian who was last year's BMS Chairman, and who served on the staff from 1977-81. Vivian left on that occasion to pastor the International Church in Kinshasa, Zaire until 1984. He was latterly pastor of Christchurch Road Baptist Church in Worthing.

Vivian has the daunting task of coordinating the BMS publications, audiovisuals and events, among other aspects, for a packed celebratory programme.

A Vision for Eastern Europe

With new religious freedom sweeping through Eastern Europe, church training for pastors and lay leaders has become a priority.

During July, BMS

General Secretary, Reg Harvey, was the visiting professor at the International Lay Academy in Budapest, Hungary.

Why is the Academy important?

The vision was caught of lay leaders in Eastern Europe having an opportunity to do two things. First of all to improve their English, which is increasingly very important for communication between eastern Europe and the rest of the world. Secondly, it was important for them to study. That opportunity was never there before.

'The vast majority of them have just not had scope for training as lay workers and pastoral assistants, so the IBLA has Biblical and theological courses, as well as courses in English.

'The pattern has only just begun but if folk come and spend four weeks in the summer in Biblical and theological study for each of three years and complete the courses satisfactorily, they can build up credits which will give them a full certificate or diploma.

'The courses were so well received. People were there from Bulgaria, Poland, Czechoslovakia, Russia and Romania. Many of them were dependent on scholarship assistance. Those that had a little spare money were not living it up in Budapest - but were buying additional books to enhance their studies. Twice as many people applied as could actually be accepted.

'Those who have been are counting the privilege as great and are anxious to share their own studies when they go back. So it should be a ripple effect among the lay leadership

of east European Baptists.'

IBLA is responsible to the Ruschlikon Baptist Seminary which is owned by the European Baptist Federation. It's a European sponsored Academy with American and wide European participation.

Hymn Writers

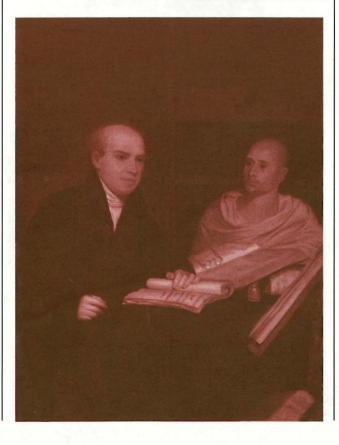
We are looking for new worship material to use in connection with the BMS Bicentenary. If there are any budding hymnwriters out there, are you able to write a modern missionary hymn? If so we would like to hear from you. Remember that we are looking for 'modern' hymns in tune with today's spirit of mission. Patronising paternalism is out and partnership, working alongside national Christians, learning and receiving as well as giving are in.

This is in no sense a

competition, rather a genuine search for new worship material to use in our 200th anniversary celebrations. So why not have a go? Send your contributions to The Editor, Missionary Herald, BMS, PO Box 49, Baptist House, 129 Broadway, Didcot, Oxon OX11 8XA.

Carey Portrait

The famous portrait of William Carey and his chief Pundit, Mritunjaya, has disappeared from Baptist House. Not for ever though! It has been loaned to the National Portrait Gallery in London and has been on display there in the exhibition, 'The Raj: India and the British 1600-1947', since October 19. If you want to go along to the exhibition it is open until March 17, 1991.



IN VIEW

A Challenge for Evangelism from the Baptist World Alliance

During the meetings of the Baptist World Congress in Seoul, Korea, in August, the following statement was approved by the delegates.

The Seoul Covenant
WE DEDICATE
OURSELVES ANEW to the
task of world
evangelisation with the aim
that by AD 2000 every
person will have the
opportunity to respond to
the message of God's love
in Jesus Christ in an
authentic and meaningful
way.

WE CALL UPON BAPTISTS, collectively and individually, to join this covenant.

TO THIS END:

- 1. We confess that the mission in which we engage belongs to God. It is our joy and responsibility, inspired by the Holy Spirit, to be witnesses throughout the world to Jesus Christ, our crucified and risen Lord.
- Since Baptists are part of the whole family of God, such witness calls us to pray and work with other Christians in this vital task.
- 3. Because all people stand under the judgement of God, the Gospel of Salvation needs to be proclaimed and demonstrated to every generation until Jesus Christ returns. We do this humbly, for we are all sinners saved by grace, yet confidently, for it is the



The BWA Congress at Seoul

power of God by which people are saved.

- 4. Believing that personal faith in Jesus Christ involves commitment to His body, the Church, we aim to build communities that will be effective signs of God's Kingdom in the world.
- 5. We confess that inherent within the Gospel is the need for God's people to work for a world where peace and justice are pursued, and whose environment is preserved.
- 6. As members of the Baptist family, we pledge ourselves to sacrificial giving for this purpose, and to provide resources to enable all to share the good news of salvation in their own cultures and languages.
- 7. Jesus Christ is the hope of the world. He is the centre around which our lives revolve. He is the Sovereign Presence in the Kingdom in which we live

and work. His truth is eternal, His love unchanging, His grace sufficient. To Him we commit our lives totally, joyfully, unreservedly.

To God be the glory.

Norway – World Record for Missionaries per capita

Norway holds the world record for missionaries sent per capita, according to new statistics. About one in every 2,500 Norwegians is a missionary in some other country — a total of about 1,600 in 58 countries, the largest number work in Ethiopia (127), Japan (117) and Kenya (76). By way of comparison, West Germany sends one

missionary for every 28,000 residents, the United States one for every 3,500.

EPS

South Lodge

The Wardens of South Lodge retired last month and the residents have now been moved to other accommodation. The BMS is discussing with the Baptist Housing Association the possibility of a joint project to provide homes for retired missionaries.

El Salvador

The El Salvador Human Rights Commission has denounced the armed forces' involvement in 899 assassinations, 571 arbitrary arrests and 105 disappearances between January and August of this

This announcement coincided with President Cristiani's visit to Washington to convince the US Congress of the urgent need for military aid for El Salvador.

Members of the US Senate and House of Representatives have been debating whether or not to maintain the existing level of military aid to El Salvador.

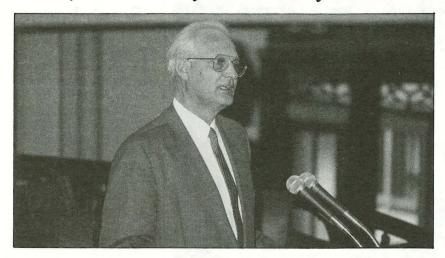
Earlier, the House of Representatives voted to condition its approval on the resolution of the case involving the murder of six Jesuit priests and their two co-workers twelve months ago.

LAP



KINGLY PRIESTS

Taken from Reg Harvey's sermon preached at the Baptist Assembly earlier this year.



UR BAPTIST FOREFATHERS cherished the role of priesthood — the priesthood of each believer who has access to God in Christ, who is able to lead others in an approach to God and in worship.

But it is not just priesthood, it is the Kingship of all believers. In 1 Peter 2 we read about the royal priesthood, the kingdom and priest. We are seen as a kingdom and priests. Later on in the book of Revelation when the lamb is upon His throne we read, 'You have made them to be a kingdom and priests to serve our God and they will reign on the earth' — not just the priests, who are all believers, but the kingship and priesthood of all believers.

Kings, like David, were chosen and anointed by God not only to lead their people but to lead the worship of the people. Solomon, when the temple was opened, offered that great prayer and then there is the story of how the long lost scroll was discovered in the temple. Who leads the people's repentance, worship and commitment? The king and priest together.

In the New Testament the message is there. You've made us to be a Kingdom of priests. God takes His people and in Christ gives us royal status. As Psalm 8 reminds us, we're made a little lower than the angels. But in Christ we are beginning to be uplifted to share His very throne, to share in His kingdom and His priesthood.

All this is of the costly grace of the one who died that we might be set free. We don't deserve it. We begin and we remain those who fall short of the glory of God.

When you see all the strengths that God has given to human kind, when you see the way in which we could live to His glory and know such grandeur within His creation, isn't it sad when we see ourselves achieving so much and yet falling short in the things that matter? And the world still suffers. Amazing Grace, this is the only place where we can begin if we are truly to be God's servants. But it doesn't end there

TOGETHER

TE ARE KINGLY priests together in the grace of God. We can no longer look upon other people in the same way. We can't look at our fellow church members, even those who annoy us, and still think of them in the same way, when we remember that they came to the same grace that we came to. We can't look at those in the wider church and feel that somehow they are different from us in a disparaging way. We can't even look upon those the world would call least and lowest in the same way. For we know that they stand in need of the same grace and are offered it.

What about the wider church? Two

great mission conferences were held last year, one arranged by the World Council of Churches at San Antonio, and one by the Lausanne Movement in Manila. Both were intent on bringing God's people together in mission. San Antonio said, 'God calls Christians everywhere to join in proclaiming the good news of God's redeeming love in Jesus Christ,' and the Manila congress said, 'We have found that God has committed to the whole church and every member of it the task of making Christ known throughout the whole world.'

And yet the two movements remain separate, we, who are committed to our one God and Saviour, remain separate from each other too much.

We can call into question our human structures but not the God inspired, grace given task of being kingly priests for the world. Here we need to know our togetherness in God.

A party of blind folk was led into the Abbey at Bath. Their guides were most sensitive. They described what was in the Abbey. They helped them to touch the stone, let them feel the pews and some other things around the wall. But they could not see the massive structure, the careful planning, the strength of the stone pillars, the beautiful tracery work in the ceiling, the light pouring in through the glorious windows. They could not see that unity and strength and purpose.

But we can. We who read the scriptures of God know the oneness of God's purpose and plan and we are called to be kingly priests together.

ACROSS BARRIERS

E ARE CALLED to be kingly priests across the barriers of the world. Joao Matwawana was born in Angola. Quickly he and his family were caught up in the revolution of the 1960s. He fled to Zaire where he spent his early years. He was a Christian and trained for the ministry. For a time he studied in Canada and afterwards was appointed as an assistant pastor to a Canadian Baptist congregation. At first as a blackest of black pastor, he was accepted as an assistant. Later he was accepted for himself and when the pastor left it was natural for Joao to become pastor. He moved on to a very demanding and testing prison chaplaincy work and now he's been

trying to go back to Africa to continue his ministry.

An increasing number of world Christians have a ministry to contribute to all of us and we need that ministry. In Russia our sisters and brothers in Christ are symbols of the compassion of a God who has been rejected by society for decades.

This togetherness in grace of the kingly priests of God is to be shared around the world and this affects you and me. It affects our local church life because we need a vision that is beyond our own patch or parish. The AIM material that was launched at the Baptist Assembly two years ago deliberately included a look at the wider world because we need to be together in mission.

We need to discover how to accept the gifts and the insights of others. Sadly some who have come as immigrants to this country have been rejected more than accepted. God wants to enrich us through them.

This insight affects our structures as a denomination. Not just because the Baptist Union of Great Britain and the Baptist Missionary Society are together in Didcot but, because of God's guiding, there is a new togetherness of Baptists within Britain. The Baptist Unions of Scotland, Wales, and of Great Britain and the BMS have agreed on steps that will take us forward in partnership, in our sharing together within Britain and in relation to the world. Our structures must be changed if this is going to be affected and continually progressed.

Another issue is the genuine sharing of our resources. Our BMS General Committee is made up of elected representatives of British Baptist churches. But if there is to be genuine power sharing then our committees and our structures will need, as part of the decision making process, those who come from Africa and South America and Central America and Asia as we reflect our oneness under God and His grace in the kingly priesthood that He gives to us all.

INDIVIDUALS

B UT WE ARE kings and priests separately. We have a responsibility as individuals. The priests represented God to the people, the kings were anointed and appointed by God to be His representatives.

Kingly priests are to know and to show God.

In a sense they are to be God to those who don't know how to see Him and discover Him in any other way. Shouldn't we be so much God's ambassadors, God's kingly priests that others can see and know Him through us?

In Eastern Europe we have the opportunity of sharing with Christians

Love is about suffering and sharing and finding fulfilment there.

the task of bringing news of a loving God, a God they have been taught for generations doesn't exist. We have the opportunity of preaching about a liberty that is far more than political freedom and a prosperity that is far more than the adequacy of food in the shops.

There are vast areas of this world where the gospel has hardly reached and where it is almost impossible to take the good news of Jesus Christ. Vast areas of North Africa, the Middle East, the Indian Sub-continent on to China and South East Asia, are closed and unreached.

Millions have not even begun to discover what is revealed in our one Lord and Saviour. And there are those who are still unreached in the reached areas.

When Maire and I were in Brazil a young girl came to us and smiled at our camera. Now, in a photograph we see her, smile on her face, and a bunch of flowers in her hand. We see a tatty jacket, trousers that don't match and are torn to shreds and on her feet nothing. It was the cold season, the flowers are weeds and we remember that she is one of the millions of street children of Brazil begging, hoping for something to survive from those who came and had a car to park in the car park where she met us. One of the millions of young people around this world.

Half the world's population is under the age of 25. In the two thirds world there are far more young people than older people and these are those who are so often exploited and deprived of the gospel. These still remain to be reached.

MULTI-LATERAL PARTNERSHIP

THAT CALLS FOR partnership as never before, multi-lateral partnership, working around the world. Not vast concentrations in mission stations but smaller numbers working together and working in multi-national communities in the cause of our Lord and Saviour Jesus Christ. We must match the young people of this world with the young folk who have the gospel, sharing in the mission outreach. We need to use our own young people.

Within our BMS committees we are praying and working to pursue these strategies and others. We are looking for new ways of outreach. We are looking to the next century, the century beyond a bi-centenary in 1992, the next century beyond 2000. It is not just towards 2000 we look it is beyond 2000. We need to be involved in using new methods and new techniques.

We can't use yesterday's tools and be in business tomorrow. Kingly priests have to be witnesses to our God today and the task doesn't end there.

Kingly priests not only represent God to the people but present the people to God and accept the priestly aspect of the ministry. Not just a prophetic ministry in which we are ready to denounce and point to the wrong doings and call for repentance. The priestly ministry is about identification, incarnation, living intimately and inwardly with people whom we wish to bring to Christ, loving them, caring for them, enabling them to respond to God, enabling them to pray.

We are into the third and fourth generation of people in Britain who are so far removed from genuine Christian teaching and the church that they don't know how to begin to pray. We have the joy of enabling them to make that response.

We have a priestly ministry within our country and within the world and our ministry to those of other faiths has this aspect at least. It is not about how we say our prayers or how we perform our worship — we have much to learn in those areas — but about access to a God who accepts, who forgives, who renews.

Enabling others to worship this God is part of our task and so too is that of leading the sacrifice of the people.

We live in a community which has

come to believe that wealth and profit improve well-being and it is wrong. An Englishman, recognising the great personalities in America said, 'You've got President Bush and Johnny Cash the folk singer and Bob Hope that great comedian and Stevie Wonder the magnificent pop star.' An American replied, 'Yes of course! You've got Margaret Thatcher, no cash, no hope and no wonder.'

PEOPLE OF THE FUTURE

WE NEED TO be the people of the future, the people of hope. But we do have the cash at least here. Materially we are better off, but in the quality of life we are worse off. Part of our ministry is to lead people in the life of self sacrifice, not just to enjoy suffering, but self-offering for the sake of others. Self-offering that has grasped the truth of the nature of love, that love is not about gaining and debting and having and holding. Love is about suffering and sharing and finding fulfilment there.

We have the invitation of grace to be kingly priests for our Lord and Saviour. Those who know that they can only fulfil this role together with all God's people around the world, but those who respond by being ready to go as God's representatives. Those who are ready to respond to God so that they enable others to discover God. Those who are ready to be a living sacrifice to teach the world the way of life and the way of love. Not a people of the past, although it is a principal of

the past, but a people for today and a people of the future.

As we beat the Baptist drum let us listen to the instruments from other denominations and instruments that don't form part of our western orchestras, from Russia and Romania and Angola and El Salvador and Brazil and from Australia and from the rest of the world. We are just one instrument in the timpani section of the grand orchestra that God has brought together to harmonise and to glorify the splendour of His gracious loving purposes.

As we hear, as we understand we can rejoice in the message that He who loves us and has freed us from our sins by His love and has made us to be a kingdom and priests to serve His God and Father to Him be glory and power for ever and ever.



Jacqui Wells (left) with BMS Asia representative Joy Knapman

HEN YOU ARE studying language day after day it seems that there is nothing very exciting to report. However it is exciting to have the opportunity to learn a new language and see or realise the progress you are making as time goes by

It is harder studying a language on your own. When I was studying Thai in Bangkok, I studied in a small group and, for the most part, our teachers were experienced language teachers. Here in Mae Sariang it's very different because I am on my own and I am working with a teacher who has never taught the language before. So it's hard work.

But I praise God that I can depend on Him and know that He is ready to help me each day. I can read and write the Karen script and hold simple conversations.

Emilie Ballard, an American Baptist Missionary, came to Mae Sariang in

NOTHING EXCITING TO REPORT

Jacqui Wells is now on her third language. She learned Bengali when she first went to Bangladesh in 1975. Since moving to Thailand in 1988 she has begun to learn the Thai language and now, moving to her work with the Karen people in the north she is beginning to communicate in their language.

July in order to review the Karen Language Study material. The book I am using was compiled 20 years ago and, although the content material is good, the methods of teaching language have changed considerably.

Emilie is now writing new material especially for me and for others who will study Karen in the future.

When you are learning a new language it is very important to go out

and use it. I realise that I have been studying too much at home instead of being outside practising my spoken Karen. Mind you, you need a lot of courage to go out and speak. You need to forget yourself and put yourself in a vulnerable position. You have to be ready to smile, even to laugh, when you make silly mistakes. Also you need to be content just to use simple language at first.

Baptist World Alliance Day 1991

Together in Christ

Join your Baptist family as it celebrates BWA Day on the first Sunday in February or on another convenient day.

Order the following support materials:

 BWA Day bulletin inserts
 BWA offering envelopes
 BWA general brochures
Baptist World Aid brochures

from:

The Baptist Union of Great Britain Baptist House PO Box 44, 129 Broadway DIDCOT, Oxon OX11 8RT

or:

The Baptist Union of Scotland 14 Aytoun Road GLASGOW G41 5RT

Baptist Missionary Society

GENERAL COMMITTEE NOMINATIONS

Nominations for the General Committee of the Society for the year 1991/92 can now be made by members of the Society, contributing churches, auxiliaries of the Society, Baptist Unions and Baptist Associations, and must be received not later than 31 December 1990.

Please act now and remember that the General Committee needs to be as representative as possible of the Baptist constituency.

Nominations in writing should be sent to Michael Quantick, Administration Secretary, Baptist Missionary Society, PO Box 49, Baptist House, 129 Broadway, Didcot, Oxon OX11 8XA.

ASIA MISSIONARIES BI-ENNIAL REUNION

(retired and ex)

will be at

ST EDWARD'S CONFERENCE CENTRE GREAT MALVERN

7-9 June 1991

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Fee for the weekend – £37.95 (inclusive)
Please book early

Room is available to stay on until 24 June for those wishing to combine a short holiday

MISSIONARY MOVEMENTS

ARRIVALS

Rev & Mrs F Gouthwaite on 24 July from Campo Grande, Brazil Miss J Knapman on 2 September from Colombo, Sri

Lanka
Rev & Mrs M Gardiner

on 2 September from São Paulo, Brazil

Mr T Lehane & Ms A Maclean on 13 September from Jhimruk, Nepal Rev J Clark

on 13 September from São Paulo, Brazil

Dr I Smith on 14 September from Amp Pipal,

Nepal Mrs N Clark

on 15 September from São Paulo, Brazil Miss J Andrews

on 21 September from Kathmandu, Nepal

DEPARTURES

Mr D Morris
on 1 September to Kathmandu, Nepal
Mrs C Draycott
on 5 September to Campo Grande,
Brazil

Miss R Montacute
on 7 September to Kinshasa, Zaire
Mrs M Wilmott-Borberg
on 8 September to Kinshasa, Zaire
Dr & Mrs S Green
on 18 September to IME Kimpese,
Zaire

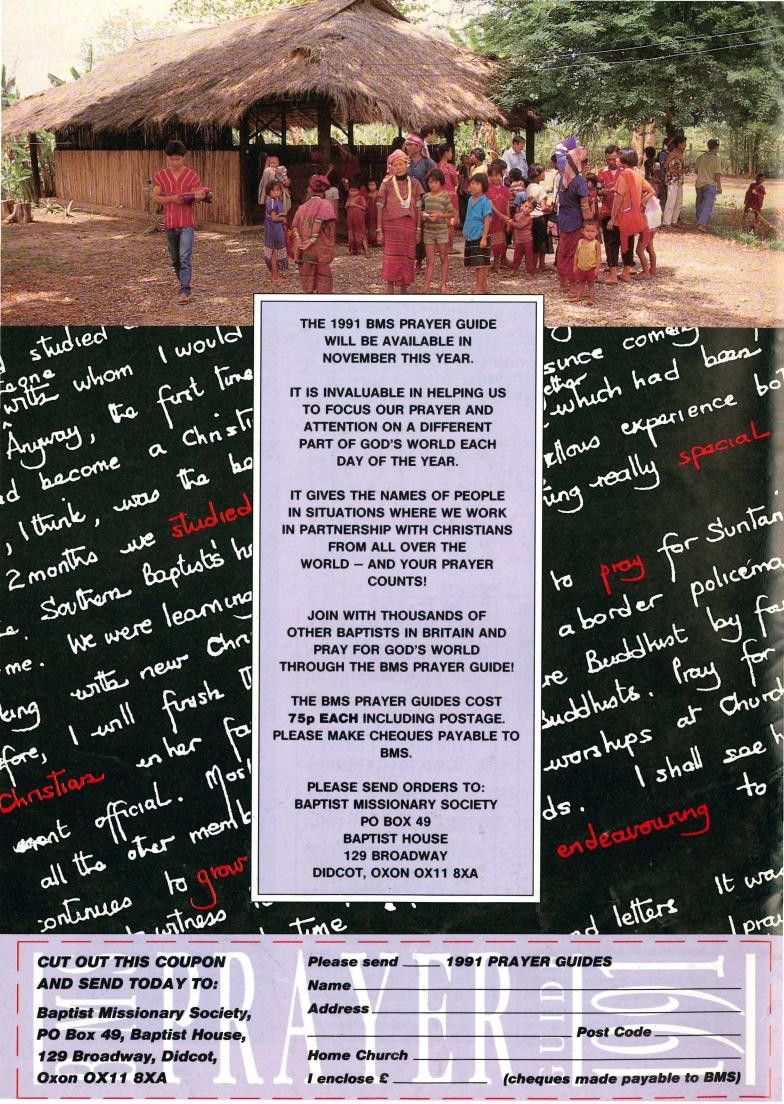
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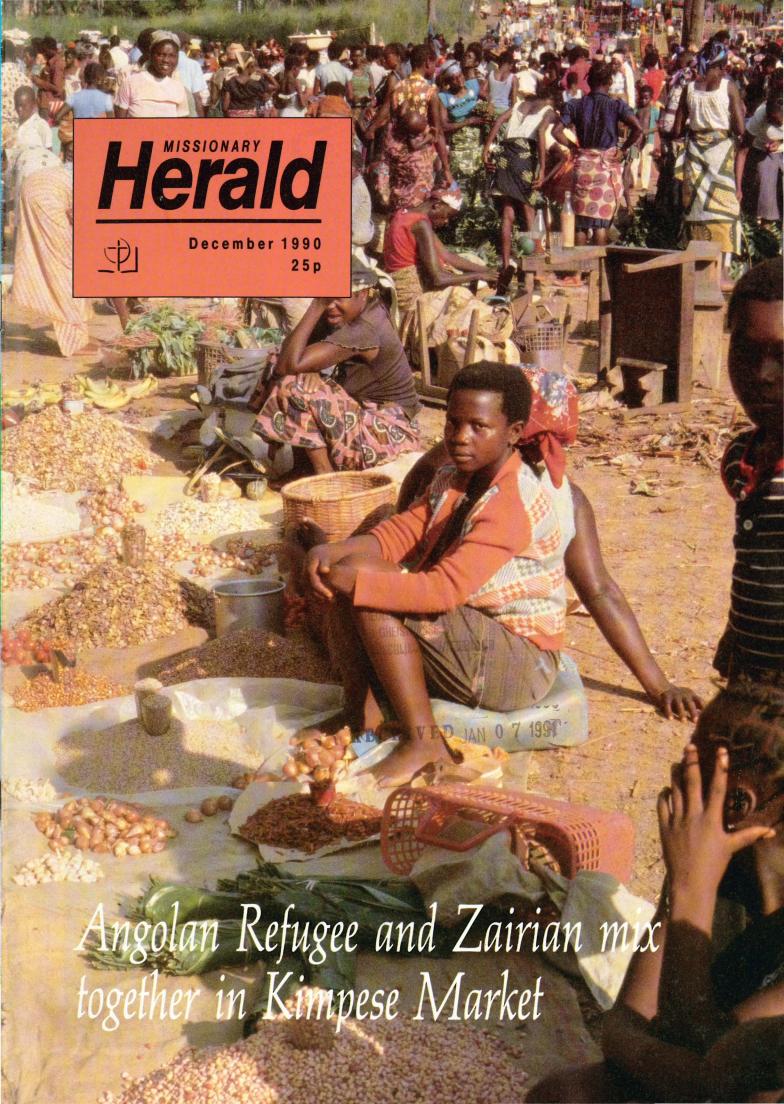
LEGACIES

Miss Helena Rushton	100.00
Miss Annie F Watson	100.00
John Shephard	500.00
Miss M D Highley	978.01
Miss L R Ingle	10,000.00
Joan Catherine Isted	1,360.00
Rev J A Caldwell	100.00
Mrs Ada Seymour Austen	6,819.32
Miss D E Souter	1,643.83
Mrs Harriet Jones	1,000.00

GENERAL WORK

Southampton: £20.00; FAE Aberdeen: £21.00; Anon: £5.00; R & D: £3.00; Cleveland: £150.00; Charities Aid: £62.75; Charities Trust: £19.00; Visitors: £3.00; Anon: £100.00; Swansea: £5.00; via London Baptist Property Board: £16.67; Darlington: £30.00; Wimborne: £300.00; CAF Voucher: £12.00; CAF Voucher, Cuffley: £100.00; via 'Payroll Giving': £16.00; Dunstable: £20.00; London, SE1: £10.00; Brighton: £20.00; Essex: £25.00.





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Angola Bangladesh Belgium Brazil El Salvador	France India Jamaica Nepal Nicaragua	Sri Lanka Thailand Trinidad Zaire	

MISSIONARY HERALD

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Revd Reg Harvey

Overseas Secretary Revd Angus MacNeill

Editor Revd David Pountain

Design Anthony Viney

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ISSN 0264-1372

Herald

EDITORIAL COMMENT

Things don't always work out—like our cover this month. We were going to print an article on health work in the community around Kimpese, Zaire, but it didn't materialise. Instead we gathered together a lot of information about Angola, about its 30 years of troubles and about the way the Church there is grasping many opportunities to serve in the name of Christ.

The photograph of Kimpese market, however, is not inappropriate. Half the residents of Kimpese are refugees from a civil war which is demolishing their homes, destroying their crops and livestock and conscripting their young men into a fight that has lost all meaning.

There are something like 340,700 refugees in Zaire, mostly from Angola. Others have fled into Zambia and Namibia. The question on the lips of most Angolans, and we surely join them, is 'Why?' They believe that interference from outside is perpetuating the conflict. 'It is our oil and our mineral wealth that they are concerned about. They are not really interested in us as people.'

Christians in Angola call on us to join them in the struggle for peace and justice. They ask us to link with them on Thursday afternoons which they have set aside as a special time to pray for peace.

• • • • • • • • •

Thank you for responding to our appeal to send in money to the Society before the end of the financial year. Early on giving was keeping up with our call for a ten per cent increase but by the summer it had slumped as low as 4.4 per cent. The good news is that in October it had risen to 8.5 per cent, just one and a half points below our appeal figure.

SO NEAR YET SO FAR!

Derek and Brenda Rumbol recently visited Angola. Here are some extracts from their report.

E WERE VISITING the church at Induve in Luanda and had turned off the main road.

'If you keep on the road for 300 kms you will arrive at Uige,' we were told. This was the road into the north of the country where so much of IEBA work is based but it is impassable because of the continuing civil war. We were so near yet so far. That applies to Uige but also to the restoration of peace in the country.

We heard from several sources of the proximity of the UNITA (rebel) forces to towns and cities held by the MPLA Government. Less than 50 kms outside the capital, Luanda, 41 electricity pylons were sabotaged cutting off the town's complete electricity supply. The government has installed 28 generators to keep the town's electricity working — by day for industrial purposes and in the evening for domestic use.

The water supply was erratic and we spent several days without water but that was due to a large fracture of the main pipeline rather than to sabotage. The effects of lack of investment and maintenance of the town's supply ever since the civil war began 15 years ago are now being felt.

At Uige, UNITA have been shelling

they hit the hospital killing a mother who was about to give birth. The Roman Catholics and the Protestants have urged the government

the town with mortar bombs aiming

Administration. In the course of this

for the military base and the Civic



arah Prenti

to seek a negotiated settlement but one pastor said to us, 'The Government doesn't care how much the people suffer, they just want to stay in power.'

suffer, they just want to stay in power.'
Another person said, 'We have achieved independence but this war is only for personal interest.'

UNITA are now very strong in the north of the country as well as in the areas to the south and east. Road traffic is extremely hazardous.

A pastor's son was driving through the bush to Uige when UNITA soldiers forced him to take them with him. He protested that the brakes on the vehicle were no good. They disbelieved him until they came to a steep hill. The soldiers jumped out as did the driver who hid himself in the long grass. The jeep crashed at the bottom of the hill and the soldiers set fire to it.

People saw it and word got to the pastor in Luanda that his son had been killed. So in the church they held a funeral thanksgiving service for him and the son turned up in the middle of it.

'This my son was dead and is alive again!'

A deacon who had come to Luanda from Kibokolo said that they had been robbed by the opposing forces of everything in their houses, including clothes, cooking utensils, food or anything else.

Both UNITA and MPLA take young boys and men into the army to fight for them. So the people hide the children and young people in the forest if they know the soldiers are coming. 'But,' he said, 'the church is in good heart.'

We sent greetings and assured them of the prayers of the Baptist family in Britain. Many other people also said; 'pray for us'.

Visiting the five-year-old Parish of Mabor in Luanda, which has 565 members, we heard a young men's choir. The previous day, returning from an evangelistic outing, they were almost arrested and conscripted into the army but managed to evade the soldiers' clutches.

Young men aged 17-25 have no tranquillity. They cannot attend school or work because of the fear of conscription, which would mean almost certain injury and maiming, if not death.

The pastor at Mabor explained how the girls in the other choir cannot find husbands because of the war and sometimes end up in polygamy.

In the south and south-west of the country drought and famine are affecting the people. Andrew Couldridge, the Oxfam representative, is doing his utmost to get relief supplies to where they are urgently needed. He is trying to overcome the frustrations of bureaucracy and logistics.

'It's difficult to tell the numbers affected,' he said. 'Who knows the population figures these days anyway?'

The churches pray for peace. There is prayer once a week in the IEBA churches. 'How long, Oh Lord, how long . . .?'

◀ LIFE IN LUANDA

We were driven through some industrial sectors of the city and could see many factories where paint, matches, batteries, cement, eternit roofing sheets and pipes, tyres and margarine had been produced. Some factories are not working at all; some have only a minimal production mainly for the benefit of their workers who then sell their goods on the parallel market for enormous profit. The cement produced is mainly for export.

The special offering at the Corimba Church for the completion of their building was 611,000 kwanzas. The total cost of purchasing girders and roof supports and paying a company to erect them by crane would be four million KZS, so this offering was a not inconsiderable step towards the completion of their building, the walls of which are already in place.

In the unofficial markets thousands of people congregate to barter their wares. Fruit and vegetables seem to be available there at parallel rates of prices. Life in the main shops in town seems non-existent with only a few shops displaying anything in their windows or on their shelves.

CHURCH AND STATE

There are signs that the government is wanting the cooperation of the churches and it has relaxed some of its tougher measures. Open-air evangelism is now permitted. There seems to be less hassle for Christians in centres of higher education.

One young man, Noé Luvalu, a medical student, was a member of the University Christian Fellowship when he was studying at Huambo. He had twice been summoned by the authorities for being a practising

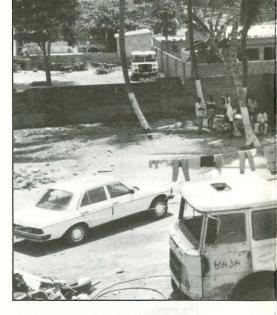


Christian and attending worship on Sundays.

He said that he came from a Christian family and had been brought up to worship, and also by saying that his Christian faith enabled him to be a more conscientious citizen and teacher. He was allowed to continue his training with no disciplinary action taken. Nowadays he would not have been summoned at all.

There are moves to allow churches to run their own schools though at the moment the teaching of Marxist-Leninist ideology is still an integral part of the programme.

'Children and young people, and young adults in their hundreds have come to know the Lord.'





What of the Evangelical Baptist Church of Angola (IEBA) in all of this? It is not the only Baptist Church in Angola. The Southern Baptists are working with the Baptist Convention Church in Uige and Huambo and have a missionary agricultural couple marking time in Luanda. There is also the Free Baptist Church, a breakaway from IEBA.

IEBA displays real life among its members and some frustrations and difficulties mainly due to lack of



finance. One of the things that impressed us was that several adults bore witness to the faith and the example of their parents or grandparents and were now themselves serving the Lord with great diligence.

There were children and young people, and young adults in their hundreds who have come to know the Lord but are only at the beginning of their spiritual pilgrimage.

NATIONAL MISSION

This is the IEBA Department of Evangelism and Home Mission. The Rev Daniel Mabanza talked to us before he left on a visit to Cabinda.

The current area of pioneer evangelism lies south of the area in north Kwango, based at Sacandica, which was evangelised a few years ago and is now a Church Region in its own right. The Rev Mabanza visited the Kwango area with a team.



They are a hard people to reach. He saw them wearing charms to protect themselves so he bored a hole in an aspirin from the medical kit he carries and hung it on a string around his neck. He tied an ampoule around his neck in the same way and said, 'These things are useless like this around my neck; they have to be swallowed or injected to cure illness.'

Then he went on to tell of God's Word and Jesus coming to earth to save us. Some believed in Christ and gave up their charms or fetishes.

LUNDA NORTE

Three people from Chitato in this area came to Luanda to stay with the Rev Mabanza for three weeks while he spoke to them about the Christian faith, and about Baptist Principles and Practice. They came from a section of the Pentecostal Church which had sent an invitation to IEBA in 1988 to come and work in this diamond-mining area. Then Daniel Mabanza himself visited Chitato and by the third week was able to pick up and converse in Tchokwe, the local language. Kikongo is not known there and Portuguese is only used by a few people.

The Brethren Church have 2,000 Assemblies in the Lunda Norte and Lunda Sul areas. We spoke with Ruth Hadley, a British Missionary with the Brethren. This is a backward area, conquered by the Portuguese in the 1930's so 'civilisation' was slow to come and formal education is still lagging behind other areas.

At first the Tchokwe people rejected the Portuguese language but now they see that they are so far behind and are motivated to catch up. There are exceptions, of course, and Ruth told us of one young man from the family of a chief, a family made rich by diamonds who was a brilliant Bible expositor and was a participant at the Brethren Teaching Week being held in Luanda whilst we were there.

Witchcraft is *very* strong in that area and also in the Brethren Church and, despite the afore mentioned young man, there is a lack of good, consistent Bible teaching.

Ruth welcomed the advent over the last two years of other churches coming into the Lunda Norte area.

'There is plenty of work for everyone and their presence could provide a challenge and stimulus to a church which has grown lax.'

BIBLE INSTITUTE

t the moment this Institute still functions in renovated, temporary premises at Petroangola but IEBA have purchased a new site 140m x 60m at Kikolo (a separate site from the National Mission) and have already dug a water tank and built a wall to enclose the land. They plan to build twelve student homes, houses for the Director and Professors, classrooms, dormitories and a refectory. This will be the definitive site for the IEBA Theological College.

The buildings at Kibokolo will be retained and used as a lower level Bible School.

There were six finalists in 1990 of whom two were women. Three new students have been accepted having completed secondary school education in Zaire and thus raising the level of the courses in the Bible Institute. This makes a total of 16 students for the 1990/91 Academic year. Some of the married students have wives and families with them and live in houses rented by the church. Others live in the dormitories built by Colin Pavitt.

WAR WITHOUT END

After 30 years of war, Angola is still not at peace, but the churches are packed with worshippers.

THERE SEEMS TO be no end to the warring within Angola. As UNITA and the government forces continue to oppose each other, it is the ordinary people who are being crushed. They are caught up in a conflict which some believe to be 'cooked' from outside and many are fleeing to Zaire and Zambia.

'For nearly five years we have not been able to go north in our country,' said the Rev Joao Makondekwa, President of the Evangelical Baptist Church in Angola (IEBA).

'Most IEBA churches are in the north and UNITA guerrillas have made the area inaccessible. They destroy vehicles. They burn villages and kill people indiscriminately — women, old people, young or anyone. The situation is very, very bad.

'We don't understand what they



want. It is vandalism! The property they destroy belongs to the people not the government. The livestock they take away belongs to the people.

Joao Makondekwa said that ordinary people try to get away from the troubled areas.

'Those who are near the frontiers escape into neighbouring countries. Those who can't hide in the bush. Those who can, go into the main towns or to the capital city, Luanda, which are bursting with people.

'Our houses are full. Food in Luanda, or in any part of Angola, is scarce because people are not able to cultivate the land. If they produce they cannot distribute it. Those who work are given a ration of five kilos of rice for a month; two kilos of sugar; two square portions of washing soap; one portion of toilet soap.

'There are 20 people in our house

and only two of us work. That means we get ten kilos of rice to feed all those mouths. And not only those. A pastor's house must have an open door. If anyone comes and finds us eating, we must find something for him too.

'The alternative is to purchase on the black market, but there one kilo of rice costs \$100!

'On top of this there is a continuing and devastating drought in the south of the country, where people and animals are literally dying of hunger.'

What of the church in the middle of all these problems?

'There is no church building in Angola big enough to hold all those who want to hear the Word of God. There is a greater demand for the Scriptures than we can satisfy because it's the only word anyone in Angola will trust,' explained Joao, who is also Secretary of the Bible Society in

Cars and tank mingle together on the streets of Luanda

Angola.

'The state is envious of the church because the churches are always full of people in the corridors and hanging out of the windows. We relay services to those who are outside, or in the basement, or in some other place.'

Angola's constitution allows freedom of religion.

'I don't know of anyone who has been persecuted because of his religious practices,' said Joao.

'But in politics we have only been observers and have not interfered. Now the churches are being asked to participate in what is happening in Angola. I have, as President of IEBA, been invited to attend the People's Congress — Parliament — along with other church leaders.

'We are free to stand up and speak. We told them that the people had enough of more than 30 years of fighting. We were young people when the war started and now some of us are over 50. So we church leaders told the government that they need to sit down and talk business in order to bring peace into Angola.'

Joao Makondekwa believes that the war in Angola is 'cooked' from abroad.

'We fall victim between the west and the east. If we had it in our power we would say that we don't want anything of the west and we don't want anything to do with the east because we see they don't like us.

'Maybe they only like our products, like the oil, the gold and the diamonds, but they don't like us as people.

'We sometimes feel a helpless people. The only power we have is the power of prayer. Every Thursday



THINK OF US IN YOUR PRAYERS

Mama Isabel
Makondekwa calls on
the women of Britain
to pray for the work
amongst those
suffering from drought
and war in Angola.

am a nurse and a midwife and I work in the national health service. I am in charge of one of the national programmes which is concerned with mother and child care. This means that I have to do a lot of work in the provinces. At the end of last year I went to some of the provinces in the south of the country where the famine situation was very bad. They are short of food, short of clothing and there is a lot of sickness.

The area is very dry. Cows are dying. I saw them lying down on the road just dying of starvation. There was no food for the people either.

There are many government projects aimed at sending food and clothing through the social services. But it is not enough. There is not enough medicine to combat the diseases affecting the people. Although the government is trying to do its best, it is not really sufficient.

Travel to the area is also difficult. The

afternoon, at 3.30, we get down on our knees and pray to God for peace. People shed tears, lament and say to God: You brought us back to Angola out of exile, why don't you give us peace?

active to the contract of the

N THE MIDST of a sea of uncertainties, doubts and confusions that characterise the problem of health care in Luanda, there is an, apparently unsuspected, island. They had already spoken to us about this in a way that presupposed it was something strange.

UNITA rebels control large areas both in the south and the north of the country. Sometimes we have to stay at an airport for three days before we can find a plane to take us south.

I would like to ask women in Britain to think of us in their prayers. We have a big responsibility caring for children — for all people — and feeding them.

The war in our country is going on and on and the people who are most affected are the young people — babies and children — the women and the old. Remember us in your prayers so that the Lord can encourage us in what we are doing to help others and in due course to grant us peace in our country.

'We believe that God is saying something through Angola which we cannot understand. We sometimes say: this is not our war, it is God's war. He knows the time when He will say "stop", and then nobody will be able to

do more war. So we live in hope and faith.

We would like our friends in Britain to join us in prayer each Thursday afternoon and ask God, in His own time, to send peace to Angola.'

AN ISLAND OF HEALTH— PILOT CENTRE OF THE EVANGELICAL BAPTIST CHURCH

by Luisa Rogério

Cautiously we looked for the place. We found it without much effort in a side road after 'Mabor' there on the Cuca highway exactly in the surroundings of the former market 'Cala a Boca'.

It is situated in a large plot of ground where there is also an unfinished church. In front of some buildings, seated on wooden benches people await their turn. Principally one sees women and lots of children. We are confused. Can it be that this neat and clean place, without clamour, is the same one they have spoken to us about? We enquire. And in a few minutes the great gulf of difference between the pilot medical centre of the Evangelical Baptist Church in Angola, the subsidiser, and any other hospital, medical post or medical structure of the Ministry of Health, jumped into

The difference began at the entrance. More than the organisation, what stood out was the information. We were extremely surprised at the presence of a well disposed and smiling registrar as well as with the absence of scowling workers. These are rare situations. We presented ourselves.

The intention was to speak with the person in charge. Without delay the person approached took us to Antonio Kuanzambi Kuku, director of the

Community Health Services of the Evangelical Baptist Church in Angola, who was ready to speak aware of the repercussions of this gesture. He did not request the formality of a 'request for an interview' duly authenticated, neither did he wait for authorisation from higher authority neither did he suggest that we should leave the questionnaire and return the next day. He gave us to understand that he well knew the reasons for being there and doing what they do.

Antonio Kwanzambi, who is also Executive Secretary of the Christian Medical Commission of the Council of Evangelical churches (CAIE), which joins 13 different religious denominations, said that the centre has been running since 25 November 1985.

'The Church thought of implementing this project of Community Health as a means of helping to resolve health problems within the population. It would be difficult to get the work going without some starting point. Therefore we decided it was good to place a centre in the area of Petrangola where, apart from ours, there is no other well equipped health centre.'

The centre has official recognition and runs with the approval of MINSA to which it submits monthly reports through the municipal delegation of Cazenga. The programmes operated are similar to others devised by the Ministry. Its basis is the work of preventive medicine, dealing with education in hygiene to weekly prenatal consultations and pre-school care. It is envisaged that they will set up a consultancy on family planning but until now there is nothing concrete because of the lack of adequate conditions for this.



Patients are attended to from Monday to Friday between the hours of 8.00 am and 2.00 pm. These are divided into three distinct groups. The first is of unwell people who are coming for the first time, the second—those who have previously attended the clinic, while in the third group are those sent on by different health posts, generally from nearby zones or even from large hospitals, for the carrying-out of laboratory analyses.

The making of appointments is done by the opening of the registration for which 1,000 Kwanzas are paid, this is the only payment required. The consultations are practically free given that the patients have to return there. From that moment on they have free access to the centre.

The clinic's personnel is made up of six medical technicians trained outside the country (with recognition given by MINSA and the Ministry of Education), seven nurses of basic level, one medium level laboratory technician and two basic level technicians. They also count on two registrars, the same number of cleaners and one worker for the organisation and services.

Quite naturally, these do not work for nothing. The 1,000 Kwanzas charged by the church are sufficient to pay the salaries in accordance with the salary table of MINSA which is published in the *Journal of Republic*. The maximum salary reaches 24,000 Kwanzas and the minimum 8,000. In the same way all of the employees

benefit from the normal and supplementary-provision card, according to their categories, as well as being registered in UNTA because 'the Church pays the taxes'.

According to reports, every day about 50 new cases and 80 ongoing ones are attended to. Regarding the laboratory analysis, the numbers are higher. Gracia Destino, responsible for the centre, explains the reasons.

'This is the only laboratory which is serving many zones. We do not have the capacity for immediate responses because we are making more than 100 triple analyses (blood, urine and faeces) and 60 blood tests. The premises and equipment do not match the demands made upon them.' Even so, the results are available within 48 hours.

On the other side, the scarcity of medicines also present a problem. The principal sources of acquiring medicines come from London, the headquarters of the Church (BMS), from Angomedica and from the Council of Churches, who set aside a small sum for this purpose. As to the rest, it is envisaged that the work will grow with the implementation of new projects. Up to now, the most ambitious task is the current construction and equipping of a larger and modern laboratory similar to that of the Central Josina Machel Hospital. At the same time attractive conditions of work are sought because, although transport exists, the difficulties are immense.

In this centre, organisation is the dominant key note. From the statistics, which are always up-to-date, to other details. For example, the guidelines about time off and the reasons for absence never go beyond three days. Also, if considerable improvements are not registered after five days of treatment the patient is immediately sent to the hospital with more resources. In this way, various kinds of swindles, which are frequent among us, are eliminated.

It is reported in that, in Luanda, there is an increase in the number of centres of this type. Although they are regarded by the Health authorities as supplementary to their services, the population sees in them an alternative, a locality where they are given attention which they do not find in other places. Whichever way you like, it is a place which is different, in every sense. Seeing is believing, the reality speaks louder than words. Check it out. Journal de Angola, 4 August 1990.

BOOK REVIEW

Color Me Light of the World

written and illustrated by Sharon Carter Published by African American Images (USA). Distributed by Gazelle Book Services (Lancaster)

In her introduction to this book, Sharon Carter sets out her aims. She says the book is to help children to learn, at the same time enhancing self esteem in the African-American child and presenting a positive view of God in history as the helper of oppressed people.

No one could dispute the worthiness of these aims, and the effort to portray biblical characters in the image of 'African-Americans' (or, in the British context, Afro-Caribbeans) must surely be welcomed.

Indeed, the whole idea of the book is a good one. The theme of 'Light' is positive and has great scope for creativity. It is good to see African-American heroes and heroines, who are also Christians, portrayed. However, the concept of Jesus as the Light of the World could have been better explored and illustrated, in concrete rather than abstract terms.

But where the book mainly falls down, is in its practicality and presentation.

This book seems to make the classic error of being uncertain of its readership. There is no clear indication of the age range for which it is intended, and some of the language is beyond the reach of most children.

The puzzles are, frankly, dull and uninspiring. There is also a great deal of repetition — for instance, four word searches — and some of the exercises would tire children out before they were finished.

Unfortunately, the pictures for colouring in are not all of a professional standard. The book would, perhaps have been improved with a little more collaboration, to enable Sharon Carter's original idea to reach its creative potential.

MABAYA AND BEMBE: 1904-1961

(It has been possible to compile this article thanks to Rev A A Lambourne. Many of the words are his, though owing to lack of space they regrettably have had to be pruned. Other material comes from a copy of 'Angola Calling' -Number 23 – an issue devoted to Bembe in the Silver Iubilee year of that Station.)

THE SILVER JUBILEE of the BMS Congo Mission in 1903 was to be commemorated by the founding of a new station. The place chosen was Mabaya, six days journey south of São Salvador, amongst a wild and needy people. The first missionaries (Mr and Mrs George Cameron) arrived in September 1904. Fifteen months later they had to leave for health reasons. Mr and Mrs Kirland were then in charge for the next ten years, sometimes along with other helpers, including Mr P R Lowrie who died there of blackwater fever.

With the aid of a grant from the Arthington Fund, two prefabricated bungalows, purchased in England, were erected, as well as outbuildings and stores. But the response was slow and small. Two women were baptised in 1909, and they were the only ones. Then drought and famine, and African revolt, a sleeping sickness epidemic and finally World War I led to the closing of Mabaya. In January 1915 the Kirlands handed over the premises to their most reliable helper, Pedro Nkuku and left for home.

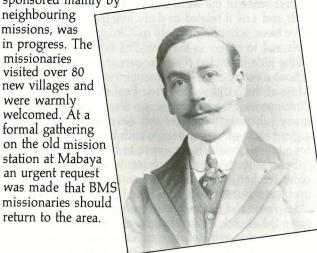
FAILURE?

THE SILVER JUBILEE Station of Mabaya had been operative for just over ten years. The visible results were negligible. To use a phrase that later on was to be used in another connection, it was 'the failure of a Mission'.

For the next fourteen years little was heard of Mabaya. Then in September 1929, two São Salvador missionaries revisited the area. A transformation had taken place. There were new 'estradas' (main roads). The population had increased owing to the cultivation

of coffee, and a religious revival, sponsored mainly by neighbouring missions, was in progress. The missionaries visited over 80 new villages and were warmly welcomed. At a formal gathering on the old mission station at Mabaya an urgent request was made that BMS

return to the area.



PR Lowrie

São Salvador church

RE-OPENING

AT SÃO SALVADOR this plan was enthusiastically received and in June 1931 it was endorsed by the Congo Field Committee, meeting in Kinshasa. In November the BMS Home Committee authorised the re-opening of the mission for an experimental five years and appointed the Rev A A Lambourne and his sister, Miss Jessie Lambourne, to transfer there from São Salvador.

'My sister and I,' says Mr Lambourne, 'reached Xinga (a village in that area) on the 5th July, 1932. Our first task was to select a new site as Mabaya was far removed from the newly-made roads. By the end of July we had found it — on Bembe Hill. Folk cleared the ground for us and put up some grass huts and we

moved there in September.

'Building operations were put in hand, regular services started, station children were enrolled and schools held. Medical, and particularly maternity work were established and district visitation carried out. The next five years were absolutely hectic from the point of view of work and opportunity, and although supported and helped by local people, often we were at our wits end to satisfy all the demands they made upon us."

In 1935 other colleagues were appointed to Bembe. By the 31st December there was a church membership of 378, 193 of whom had been baptised during the year.

MEDICAL WORK

MISS JESSIE LAMBORNE wrote: '. . . we were amazed at the crowds that came to greet us on our arrival . . . many sick folk came along and maternity work began on our first day . . . we had not planned to do medical work and had brought no equipment . . . but we found we just had to do what we could for the folk. So equipment was sent from São Salvador and every morning patients began to gather around my hut from 5.00 am onwards.

School began in a rough grass shack with between 300 and 400 children present . . . we divided them into three groups - smaller, bigger and big. We held a class in a separate hut for boys who were being trained to be

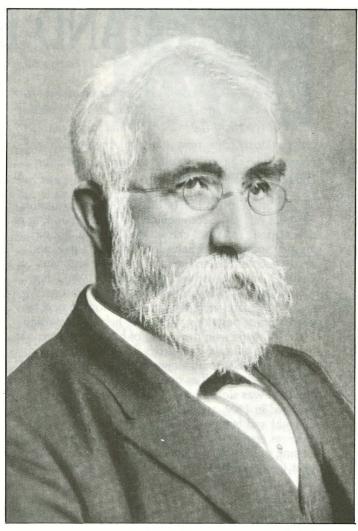
teacher-evangelists.

An enquirers' class was started . . . at first only a few came, but numbers grew, and when they reached 200 we started a second class. . . . The progress of the work was fantastic . . . after only five years church membership stood at 723 of whom 484 were women.'

Twenty out-stations had been established, each served by a teacher-evangelist. Out-patient attendances numbered 15,376 and 1,342 babies had been born.

The BMS General Committee authorised the continuation of the work and Bembe was added to the list of the Society's Congo Mission Stations.





CONSOLIDATION

THEN FOLLOWED A period of consolidation. There were changes over the years. A nurse had taken over the growing medical work. More teacher-evangelists were placed out in villages and these villages were formed into groups for communion services and for church meetings which dealt with area matters. Recommendations from these meetings later came to the main church meeting at the mother church. Baptisms fell to an average of about 50 a year, then rose to 124 in 1956 and 173 in 1957.

1957 . . . Another Silver Jubilee: this time of the Bembe Station itself.

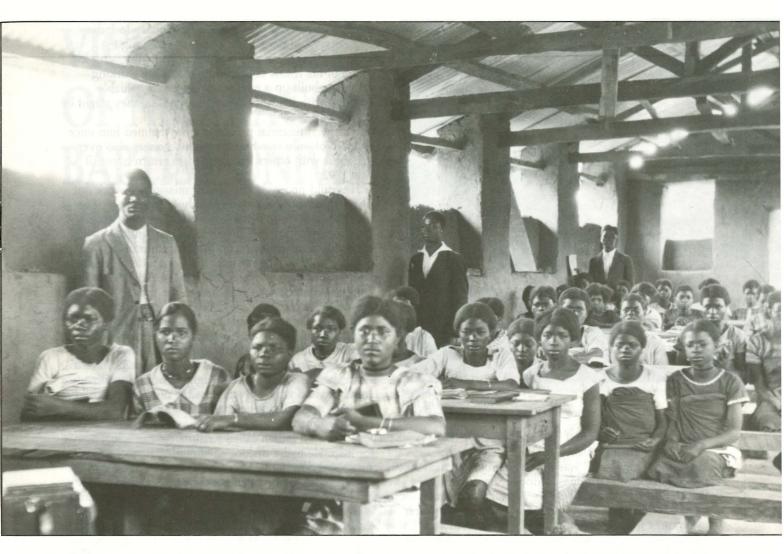
'One expects,' wrote the Rev W D Grenfell, in Angola Calling, 'to see great changes in twenty-five years. . . . The child has become an adult . . . the sapling is now a tree . . . bearing fruit . . . giving welcome shade. . . . Those first Bembe converts have grown in grace and knowledge, and are sharing their experience with others, not only in their own town or district but far afield. . . . Change, progress, development are in evidence all around us, materially, physically and spiritually. . . . Not all are Christians . . . but their beliefs and practices have influenced everyone.'

On the mission site itself the thatched huts of 1932 had given place to many buildings. Much material from Mabaya had been transported by carriers and re-used at Bembe. The valley, formerly a mosquito-infested swamp, had been drained, under the supervision of the Rev M W Hancock and Sr Avelino Ferreira and cultivated, providing food: manioc, peanuts, beans, bananas, pineapples, palm-oil and vegetables.

BASIC SCHOOLING

THE STATION BOARDING schools were full, with waiting lists. Children were not only educated in the widest sense of the word but were taught the Christian faith and saw it related to daily living. A day school gave basic schooling mainly in Kikongo, to the station girls and to others in the area. The boys, and later some of the girls, attended the State-recognised primary school directed by a Portuguese missionary colleague. Most of them did well in their final exams (in Portuguese). Standards rose in village schools where many subsequently taught and there began to grow-up a generation of young people with an educational foundation on which they were to build in future years.

Scholastically these youngsters were outstripping the older teacher-evangelists — a transition not without its problems. But training and Bible teaching continued for older men (and their wives) who were preparing to serve the church in the villages, and from time to time all the teacher-evangelists were called in to Bembe for 'koleji' — a time of learning, of reviewing the work and



of spiritual renewal.

Work in the 'Medicine House' continued to increase. African staff gained good, practical experience, though none then had paper qualifications. The sick and injured came, sure of receiving loving care, and many met the Saviour in whose name it was given. Visits from the doctor (based at São Salvador) were infrequent. Yet how often, by God's grace, those visits coincided with one or more crisis where only the doctor's skill could have saved a life.

PREACHING

THE CHURCH BUILDING stood on some of the highest ground of the mission. The living church grew and matured. Not infrequently gifts were in excess of the required minimum and people contributed towards such things as the new medical block, a new boys' dormitory, as well as to church funds. Latterly, deacons took over some of the itineration work, sent out by the church, through the area, preaching, encouraging and sharing problems with local Christians.

Today no building stands on Bembe Hill. After the initial uprising in Angola on the 15th March, 1961, Bembe town was attacked on Monday the 17th April. Two days previously nearby villages had been bombed. Some of our Angolan friends, still with us on the station, were bereaved. Sunday Service was conducted

Far left: The Portuguese Shield carved into rocks near Matadi Laire by Diogo Cão, an early explorer up the 'Congo'. From here he made contact with the King of Kongo at São Salvador. Left: BMS Africa Pioneer George Grenfell. Above: Mission School for Girls in Angola

by the Church Secretary, Antonia Gabriel. The words of the Psalmist brought comfort to the frightened congregation. . . .

'God is our refuge and strength. . . . We will not fear. The Lord is my light and my salvation, whom shall I fear?

I will lift up mine eyes to the hills

... My help comes from the Lord ... and the hymn sung in Portuguese:

'Corre com um rio a perfeita paz

Com que Deus, ao crente, a alma satisfaz. . . . '

'Like a river glorious'

Following the attack on Bembe all whites were evacuated. Our African friends fled into hiding.

It was some months later that a letter was brought to us, by two Bembe men, at Kimpese (Zaire). It came from Antonio Gabriel and told how deacons and church members had been meeting and how groups of people in hiding continued to gather for prayer and the reading of God's Word. 'And we know,' he added, 'that you and churches everywhere are praying for us; so we are strong and have hope, for we are not alone.'

Bembe station is no more.

The Bembe Church, by God's grace, lives to glorify His name.



Above: John Thomas Below right: The first BMS offering 2 October, 1792

WHO WAS THE first BMS missionary? Most people will probably get the answer to that question wrong. No, it was not William Carey. It was the enigmatic John Thomas, a doctor, described by Pearce Carey as 'a great human, a great Christian, a great missionary, a great unfortunate, a great blunderer'.

He came from a Baptist family in Fairford, Gloucestershire, and was described as 'wild'. When he was in his early teens he ran away from home and, eventually, after trying his hand at several trades, he took a course in medicine at Westminster hospital and ended up as a naval surgeon.

Illness and storms persuaded him that seafaring was not the life for him. So he set up shop in London, as a surgeon, where at the age of 24 he married. Thomas never could manage money and he was soon in financial difficulty. There was nothing for it but to go back to sea as a surgeon on a ship belonging to the East India Company.

Strangely enough, through all these years, he never completely forsook his Baptist roots. He kept in contact, if only spasmodically, with Baptist groups. But his voyage to India in 1783, in the company of the 'dissolute and ungodly', served to strengthen his faith. Almost the first thing he did on reaching Calcutta was to advertise in the *India Gazette* for the company of fellow Christians. On Christmas Day the following year, after returning to England, he was baptised.

At one point Thomas considered entering the ministry. Certainly he was convinced that God had some special purpose for his life but it was not until he returned to Calcutta that his thoughts began to turn to overseas mission. He met Charles Grant and the Udnys, strong Christians who had already been thinking about a mission to Bengal. John Thomas, who was sometimes compared, by Carey, to the apostle Peter, because of his impetuous enthusiasm, immediately gave up his job as

a surgeon in order to become a missionary to India.

He stayed in Bengal for five years, learning the language, travelling and preaching, and witnessing to many of his fellow countrymen who were working there. He built up a number of close and valuable contacts with Bengalis always hoping that they might be converted.

However, financial problems overwhelmed him once again. Not only was he extravagant, he was also over generous with others. He decided to return home. It was 1792.

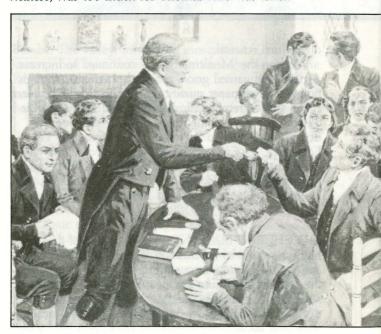
He could never get the idea of missionary work out of his mind and he was constantly talking about it to his friends. One or two knew what was going on in Northamptonshire and they put Thomas in touch with the group that was bringing the BMS into being.

Early in 1793, Thomas met the Committee of the new Society and they told him that they would 'procure him an assistant, to go out with him in the spring'. On the same day he met William Carey for the first time.

In India, the turbulent story of John Thomas continued. He and Carey began to translate the Bible, they went out on evangelistic trips. But always his inability to manage money got him into trouble. For a while, he, his wife and his daughter had to live on a small boat on which it was possible only for the child to stand upright. But he continued to preach and to engage in medical work.

In 1800, an Indian called Krishna Pal came to Thomas for help. He had a dislocated shoulder. It was in no small part due to the Christian commitment of John Thomas that Krishna Pal was converted and baptised.

This conversion, after such a long time of work and witness, was too much for Thomas who was taken



seriously ill. He was taken back home to Dinajpur where, in spite of weakness, he continued to preach. He died in October 1801, at the age of 44.

So the first BMS missionary was a doctor. John Thomas did not have the intellectual stature of a person like Carey, but it was in large part due to his vision and enthusiasm that the very first BMS project was to Bengal.

VICE CHANCELLOR OF NICARAGUA BAPTIST UNIVERSITY VISITS BRITAIN

IN OCTOBER, SERGIO Denis García, Rector of the Polytechnic University of Nicaragua (UPOLI) made a visit to Baptist House and a number of colleges. He was the first representative of the Nicaragua Baptist Convention to visit us since a partnership-agreement was signed by them and BMS earlier in the year.

His aims in coming were to establish some contacts in the area of higher education and to seek possible sources of funding for UPOLI. It is his hope that there may be some opportunities for exchange programmes amongst staff and students from Nicaragua and Britain.

UPOLI was founded by the Nicaraguan Baptist Convention in 1967 as a significant contribution to the development of their country. Their motto is 'Serving the community'. They see the only long-term way to do this is to develop Nicaragua's most valuable resource — its young people. More skilled professionals are needed to build up industrial, technological and humanitarian consciousness.

After 23 years, UPOLI can already claim to have trained key people. Their graduates included company managers, directors of research and development departments, nursing supervisors, statisticians, farm administrators and government ministry officials.

At present 1,525 students are enrolled. There are 62 teachers. Ten courses are on offer: Agricultural Administration, Architectural Drawing, Banking and Finance, Communication Graphics, Industrial Design, Insurance Administration, Marketing, Nursing and Statistics. There are three shifts of study: morning, afternoon and evening. By far the largest group (70 per cent) studies in the evening after working through the day to support themselves.

Sergio, a native of Managua and an

economist by profession, talked of the desperate financial situation in Nicaragua following the taking of office by a coalition of political parties led by Mrs Violeta Chamorro. From 25 April, when the new government came to power, and the end of October, when Sergio made his visit to Britain, the economic situation had gone from bad to worse. The change of government led to an end of the ten-year civil war, but it had not brought about any improvements in the life of the country. The hoped-for international aid had not arrived. Their money had suffered 50 devaluations and inflation was over 4,500 per cent. The International Monetary Fund and World Bank had insisted on strong measures to tackle these problems - with the result that the government was making big cutbacks in spending on health and education, amongst other social benefits. Many public employees were being dismissed from their posts. Unemployment has now reached 40 per cent and was still rising.

UPOLI has been informed of a 40 per cent cut in its government subsidy for 1991. Now, in order to continue its aim of offering free higher education to young Nicaraguans, it is in urgent need of funding.

'Nicaragua needs and merits special treatment within the world community,' urged Sergio García in meeting after meeting during his stay in Britain.

UPOLI is determined to carry on its vital task. Regardless of their particular discipline, all students have a compulsory period each week when they engage in theological reflection about their work, skills and situation. By this means the students are encouraged not only to provide a trained source of youthful skill and energy, but will be equipped to take their place as part of the critical



Sergio Garcia: 'Our motto is "serving the community"'

conscience of the country. They will be able to share in open debate and discussion in their search for ideas, methods and solutions can be explored. Their commitment is to projects that favour the poor and strive to build true peace through justice.

Mr García had talks at Baptist House and included in his itinerary visits to Regent's Park College, Spurgeon's College, St Andrew's Hall, the Selly Oak Colleges and Birmingham University. He also was able to share in worship at Hawkhurst Baptist Church over the weekend.

19 January BMS NORTH ROADSHOW

Sion Baptist Church, Burnley 9.30 am – 2.00 pm

Saturday 10 February MERSEYSIDE BMS EYE OPENER WEEKEND

10.30 am - 5.00 pm
'Have you seen?'
A view of BMS AVA material
Hamlet Baptist Church
'Look Day' for children
with Helen Matthews
10.30 am - 3.00 pm
Wavertree Baptist Church

Sunday 11 February 'Young People's Day' 2.30 pm – 8.00 pm Stuart Road Baptist Church

ENQUIRIES: Northern Area Representative Roy Turvey 22 Netheroyd Hill Road Huddersfield HD2 2LP Telephone: 0484 546549

End Child Prostitution

nd Child Prostitution in Asian Tourism is an ecumenical project based in Bangkok. It has announced plans to launch its campaign at an international conference in Bangkok sometime next year.

The problem is particularly acute in the Philippines, Thailand, Sri Lanka and Taiwan.

Growth

O liveira de Araujo, of the Brazilian Baptist House Mission Board, has announced plans to organise 3,000 new churches by 1992. At the same time they aim to double the number of Baptists in Brazil.

Threatened

The Roman Catholic Church in Brazil feels threatened by the dramatic growth of the Pentecostal churches, so it is stepping up its campaign to 'curtail the phenomenon'.

In July members of the north-eastern region of the Brazilian Bishops' conference initiated an effort to draw the faithful back to the Catholic Church.

The new effort goes back to a resolution of last year which stipulated that the local church had three years to plan a strategy for confronting the growth of 'sects' in the country.

Membership in the socalled sects is estimated at between 12 and 16 million. The largest of the new churches is the Assemblies of God, with close to eight million members, followed by the Christian Congregation with two million, the Brazil Church for Christ, one million, God is Love, 500,000 and the Four Square Church with 250,000.

The newest is the Church of the Universal Reign of God, founded by public official, Edir Macedo Bezerra, which has 500,000 members. Macedo recently bought the São Paulo media network, *Rede Record*. The network includes a television and two radio stations.

It was suggested that 'Societies in crisis support the creation of these religious groups.' Some blamed 'progressive' Catholic clergy who got involved in political and social issues. But others disagreed and said that participation was down even before the Church became more orientated toward liberation.

It was suggested that the solution might be to intensify evangelisation through the mass media, such as the Vatican promoted 'Lumen 2000'.

Fast for Peace

Lutheran and Anglican church leaders, plus some Roman Catholics, joined in a three-day fast for peace in October in the capital of San Salvador.

The participants urged both the government and anti-government FMLN to 'engage in real negotiations for the finishing of the war'.



Ruth Montacute

MBE for BMS Missionary

arlier this year, in the Queen's Birthday Honours, Ruth Montacute, head of the British Association School in Kinshasa, was made a Member of the British Empire.

Ruth has been head of the 135 pupil school since 1978. The school serves children of 25 nationalities who come from missionary, business and diplomatic families.

The General Traces Her Roots

eneral Eva Burrows, head of the Salvation Army comes originally from Australia. Earlier this month (Oct) she was in Jamaica to conduct a Zonal Conference for Army leaders from South America, Central America and the Caribbean. Whilst there she took the opportunity of visiting and speaking to the church where her Great-Grandfather had preached

a hundred-and-fifty years ago.

As a young Baptist Missionary Henry John Dutton and his wife Sarah Elizabeth (née Drayton) had sailed for Jamaica in December 1839. Arriving early the following year at Brownstown, they later moved to Bethany, Clarksonville, and Mount Zion. Henry Dutton died in 1846 having become the first resident minister at Bethany.

In her message to the Bethany Baptist Church Congregation at Alexandria the General challenged her listeners to look to the past to find encouragement for the present.

She then unveiled a plaque to the memory of her great-great-grandfather, which will mark the place where he is buried under the vestry of the church. She said he would have made a good Salvationist, because he was 'a hard worker for the gospel!'

General Burrows who had been greeted by representatives of the Jamaica Baptist Union, also presented a donation to be used in the building of a school.

Before returning to Britain for meetings in London towards the end of October, she went on to

IN VIEW

visit Canada, Bermuda and the Southern United States. (Based on an article by Major Dorothy Hitzka in the Salvationist together with other information.)

Missionary Resignations

month investigation into missionary resignations, the BMS is looking at the way missionaries are selected and trained.

'In the 1970's, there was a significant increase in the number of missionaries leaving in their first term of service, but this coincided with the increase in the number of short term offers,' said the Rev Vivian Lewis, who led the working group on resignations.

'Of greater concern is the increase in the 1970's and 1980's of the numbers resigning after five to 15 years service. Over the 30 year period studied there were 342 resignations.'

The group sent out 199 questionnaires and 150 were returned. The main reasons given for resigning were family concerns, difficulties in relationships, health problems and a call to a different kind of service.

'The questionnaires and the interviews revealed that the reasons for resigning were rarely, if ever, single and simple, but complex and multiple,' said the report presented to the BMS general committee.

'The social background within Britain from which missionaries now come has changed dramatically over the last 50 years. Greater mobility and the reduction of family linkages to the nuclear

family mean that many more missionaries are under pressure for family reasons, either to care for aged parents or to provide extra care for their own children.

'Again the affluence and materialism within Britain has increased far more rapidly than the situation in most partner countries so that the culture gap is wider.'

The report noted the growing independence of partner churches 'with their own developing life and an eagerness to exercise their own authority and be independent meant that they no longer always saw the missionary as someone who served for as long as 30 years.

'Continuing consultations between BMS, missionaries and church leaders would help all to share their understanding of mission.'

The working group recommended changes to the selection procedures and to the way missionary

'The candidate board will be spending a whole day looking at these recommendations,' said Tom Bowman, chairman of the candidate board. We are particularly drawn to the recommendation about adequate physical and psychological assessments.

'We also need to look for honest and full references. We are far from complacent. We are looking at the way other societies work.

As far as training goes, we recognise the critical part that St Andrew's Hall plays. Some candidates come from rather insulated backgrounds and their experience needs to be broadened. Sometimes we encourage them to work for a time in this country, say in an urban situation.'

Vivian Lewis said that the working group was heartened by the number of resigned missionaries who were prepared to consider further missionary service.

'What had happened was not a reflection of the BMS. Only three said that the BMS could have done something to prevent termination of service.'

Expenditure Reduced

The Society has had to pare down its estimates for the new financial year. More than £260,000 have been lopped off the original figures and £280,000 are being taken from reserves, but this still means having to find £4,255,700.

'When the estimates were first compiled the total was more than we could raise,' said BMS treasurer Arthur Garman. 'This would have meant asking the churches to give 36 per cent more than last year. So various cuts had to be made. Expenditure was reduced in areas where we thought little harm would be done to our service.

'Changes in missionary allowances and staff salaries are to be phased in over two years instead of bringing them in all at once. In this way it is possible to keep the increase down to 16 per cent.

'This is still a very big increase and a considerable challenge in the light of the experience of past years.'

At the end of September, the increase in giving was only 4.5 per cent higher than last year — well below the appeal figure of 10 per cent.

Talking about the money spent overseas Mr Garman said that there had been favourable exchange rates in India and Bangladesh, so spending was not as high as expected.

'But in Zaire and Brazil where inflation is high and exchange rates not so favourable additional provision has had to be made. The estimates show, in financial terms, the scope of our work. They represent the ongoing work. I believe that we must continue the work that the BMS has started and to which we are committed.

'They represent new work in China, Thailand, El Salvador, Guyana, Nicaragua, France, Belgium. They provide for our young people's action teams in Jamaica and Europe. They show the partnership we have with the churches overseas.'

Mr Garman said it would be wrong not to use some of the Society's reserves in order to keep the appeal at a reasonable level.

'However these recommendations do have important implications. There is a great need to promote the work of the Society and for the education of our churches in mission. The appeal is high, but we cannot go on asking for less than we require.

'The reduction of our reserves is serious and cannot continue for very long before they are used and then the giving must be equal to the expenditure.'

After receiving money from legacies and investments and taking from reserves, the BMS is looking to the churches for £3,093,650.

IN VIEW

Open air evangelism with the 'Les Moissineurs'.



Delegates at the Congress.



Deanna Clark with other Congress delegates next to the latest thing in public transport in Kinshasa — the City Bus.



'SATISFACTION IN OUR HEARTS'

Over 180 young people gathered in Kinshasa, Zaire, for the second Zairian Baptist Youth Congress. They came from five different regions — Upper River, Equator, Bandundu, Kinshasa and Lower River, uniting under the banner 'Jesus Christ Rules!'

POR FIVE DAYS, the young people participated in mornings of Bible Studies, interesting talks, evenings of workshops, drama and music, and afternoons of evangelism — which kept everyone busy.

'Christian fellowship cannot be learned, it can only be lived, and that was the experience of our Baptist young people in Zaire,' said BMS missionary Deanna Clark. 'Living was cramped (not enough beds) and the food was inadequate (but some ladies from a local church came to the rescue) but Christ's spirit of peace and joy prevailed.'

'Each afternoon everyone was bused to a local church where thousands came to hear the Gospel proclaimed, and a couple of hundred people went forward each day for counselling. A team of counsellors had already been prepared for this, and it was a work that the Lord blessed. The delegates themselves said how much they appreciated the evangelism campaign.'

The unity felt by the young people was expressed in the communion



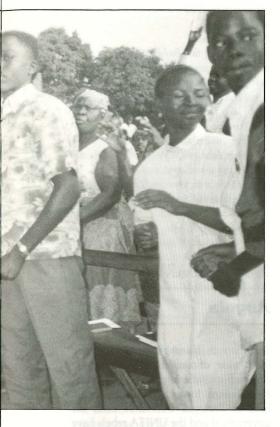
service which was celebrated late on the last night. At the closing ceremony the Resolutions were read. These included saying 'NO' to abortion and sex before marriage, affirming Baptist doctrine, the Rights of Man, Christian marriage and the reign of Jesus Christ in the world, in the Church, and in the life of the individual believer.'

The Congress was remarkable for a number of different reasons. Not least was the fact that young people from three different Baptist Communities took part.

'We thank God for this Second Congress,' said Pastor Zinu, 'which is unique in that it united the three Baptist Communities for the first time. It was God's working, for such a thing was unimaginable! We pray that the Lord will help us to continue to organise such activities which underline the unity of the Body of Christ, and which honour him. This Congress was a real challenge for us. It is true: we can do nothing if Christ does not reign in our lives and in His church.'

'When BMS started the work from

which the BAPTIST COMMUNITY OF THE RIVER ZAIRE (CBFZ) WAS BORN,' said Deanna Clark, 'they were closely followed by the Livingstone Inland Mission, whose work was taken over by the American Baptist Foreign Mission Board. This work gave birth to



the BAPTIST COMMUNITY OF ZAIRE WEST (CBZO) which works in the Lower River, Kinshasa and Bandundu. The Swedish Baptists arrived later and confined their work to Bandundu, BAPTIST COMMUNITY OF BANDUNDU (CBB). They have one or two small churches in Kinshasa.'

'The preparation of this Youth Congress provided the first opportunity for youth leaders from these Communities to work and pray together. The Congress, built on a foundation of prayer, was a time of real blessing for leaders and youth alike. The Lord certainly honoured the prayers and the faithfulness of His people.'

'We are grateful to the following organisations who contributed financial help without which this Congress would not have been possible.'

Baptist Missionary Society — £2,000; Swedish Baptists — £2,000; International Protestant Church, Kinshasa — £200.

THEY SAID ...

11

'WE FEEL THE need to be united with other young Baptists in our country. We decided that the young people of the CBFZ would ask for help from British Baptists in order to achieve our objectives, for we need training sessions, seminars and meetings where we can get to know each other better in Christ, the Head of the Church.'

'This Congress, the second of its kind, has permitted us this time to recognise and get to know other Baptist groups in our country. It is a great encouragement to us, and we hope to see this experience repeated, perhaps with the addition of young Baptists from Britain, as well as those Swedish young people who came through the CBB.'

KAZADI

11

'I am grateful to the organising committee for the idea they had in bringing together young Baptists from all over Zaire. I rejoiced, too, at the theme "Jesus Christ Rules!" Thank you everyone who made the Congress possible. May the good Lord be with you!'

KWADI KIANGEBENI

'At a time when young people are prey to many deviations, this Congress for young Baptists was very welcome. The organisation was good. Everyone was anxious to strengthen the understanding of Baptist doctrine amongst the youth of our Communities.

LEMA

11

'May the Lord help us so that the material conditions of the next Congress will be a bit better for everyone. May the Lord bless our Churches and our members, so that the fruits of the Congress may be seen in the Lord's work amongst the Baptists of Zaire.'

Because of the difficulties encountered, we would like to ask for help to build our own youth centre. The theme Jesus

Christ Rules!' was well chosen, and we go home with a good impression and satisfaction in our hearts.'

PASI

11

'I am so grateful to our leaders for thinking of bringing young Baptists together in this way. It all went very well, apart from one or two problems. However, the Lord does not leave His children. He was with us. My hope is that the leaders will do it again. May the theme next time be as good as this one was! I am glad, too, that from beginning to end, no one was ill! Praise the Lord!

NZINGA

11

'I thank God for this Youth Congress which has taken place, and I thank the organising committees for all their hard work, for we have been enriched by discovering other young Baptists! I hope that next time we will also have a good theme and clear speakers. May God bless the next Congress!'

ZOLA

11

ASIA MISSIONARIES BI-ENNIAL REUNION

(retired and ex)

will be at

ST EDWARD'S CONFERENCE CENTRE GREAT MALVERN

7-9 June 1991

Host and Hostess Rev Neil and Mrs Marjorie McVicar

Booking forms from: Rev Edna Outlaw 63 Britten Drive, Malvern Worcs 3LG

Fee for the weekend – £37.95 (inclusive)
Please book early

Room is available to stay on until 24 June for those wishing to combine a short holiday



30 DECEMBER-5 JANUARY

The Word made flesh

How do we make sense of the world? How do we understand it? How can we help to change it — for the better? God's answer is to enter into it, to put flesh on to His creating, saving, loving word, in the life of His Son, Jesus Christ. His answer is to share the hopes, joys, despairs, sufferings and deaths of men and women, not from a remote position of isolated sympathy, but by living the human life and all that it means. It is to this incarnate mission that all Christians are called. 'As

Baptist Missionary Society

GENERAL COMMITTEE NOMINATIONS

Nominations for the General Committee of the Society for the year 1991/92 can now be made by members of the Society, contributing churches, auxiliaries of the Society, Baptist Unions and Baptist Associations, and must be received not later than 31 December 1990.

Please act now and remember that the General Committee needs to be as representative as possible of the Baptist constituency.

Nominations in writing should be sent to Michael Quantick, Administration Secretary, Baptist Missionary Society, PO Box 409, Baptist House, 129 Broadway, Didcot, Oxon OX11 8XA. the Father sent me, so I send you,' says Jesus. We can only begin to make sense of the world by being in it, we can only help to change it by living the 'good news'.

Heavenly Father

as your creative, saving and loving Word was made flesh in the life of your son, let loose in the world so that all could see your glory — full of grace and truth, so may your Word be alive in us, incarnate in our speaking, thinking, doing, witnessing still to a saving, concerned love for all your children.

6-12 JANUARY

Bangladesh: Church Work

The Baptist Church in Bangladesh is just one part of a small Christian minority in a country where more than 80 per cent of the people follow Islam. They find it difficult therefore to make their presence felt. Even so, the President of the Bangladesh Baptist Sangha (Union) has recently been given a position in government and this is regarded as a great honour for the small Christian community.

Christine Preston is secretary for missionary affairs and is hostess of the BMS Guest House in Dhaka. She also continues to be linked with the Christian Medical Association. 'Many health workers,' she says, 'feel isolated and oppressed by the strangely non-Christian environments in which they live and work, often without the support of a fellowship in a local church.'

13-19 JANUARY

Thailand

Jacqui Wells and Geoff and Chris Bland have now completed their language studies in Bangkok. They have written about their work in recent *Heralds*.

Jacqui has moved to Mae Sariang in the Karen area of the north and is learning the tribal language in readiness for her work amongst the women of the Karen Baptist Convention. Geoff and Chris have moved to Udon Thani in the north-east where they continue language study and begin a work with the Church of Christ in Thailand.

Such a tiny group of Christians in Thailand not important at all so it seems. by all appearance insignificant in this Buddhist land; but we thank you, Lord, that you look at the heart, not their size, not their numbers, only their love. their sincerity, their devotion and commitment. Anoint them with your Spirit Lord and use them well in the service of your Kingdom.

20-26 JANUARY

Angola

Elsewhere, in this magazine, we report on the 30 years of conflict in Angola and the continuing suffering of the people. Negotiations towards peace are being held in Portugal, but while both the government and the UNITA rebels have agreed on the mechanics of a ceasefire, neither side has had the courage to agree to stop the fighting.

Within this situation the Evangelical Baptist Church in Angola (IEBA) has continued in evangelistic and caring work. IEBA, led by Alvaro Rodrigues, General Secretary, and Joao Makondekwa, President, is growing in membership and in the number of its churches.

27 JANUARY-2 FEBRUARY

Fellowship visits and Scholarships

One of the ways in which BMS helps overseas churches is in offering scholarship to help church leaders further their studies. Sometimes they come to the UK but often they study in places like Korea and the Philippines or Cameroun and Europe. Wherever they go their eager-

ness to study is tempered by home-sickness and culture shock.

Visits to the UK by overseas nationals are also good opportunities for Baptist churches to show hospitality, to offer warm fellowship and to learn from those who work and worship in a different culture.

3-9 FEBRUARY

Baptist World Alliance

At this time of the year, 36 million members of Baptist Churches throughout the world are encouraged to pray for each other and for the work that each convention or union is doing. At the Seoul Baptist World Alliance Congress last year all Baptists were challenged to mission. 'We dedicate ourselves anew to the task of world evangelisation with the aim that by AD 2000 every person will have the opportunity to respond to the message of God's love in Jesus Christ in an authentic and meaningful way.'

Heavenly Father, we thank you for the family of Baptists around the world part of the Church universal always witnessing in worship and service to your great love in Jesus Christ. We praise you for the variety of gifts that we can share but we are also conscious of all that mars our witness. Strengthen the bonds of worldwide fellowship not for our own sakes but to help us give to you 'honour and praise among all the peoples of the earth."

10-16 FEBRUARY

Asia

Asia is a large Continent and there is such a variety of religion and people that it is impossible to generalise about it. In some places, like South Korea and Indonesia, the Christian church is growing rapidly. In others, like India and Bangladesh, it is in a minority and surrounded by many others of a different faith. But in every place we would want to give thanks for the church and to pray for it to be constant in faith and sure in witness.

17-23 FEBRUARY

Zaire: Education

Like in every developing country obtaining Education in Zaire is a struggle. It is a struggle to find enough money, in a country that is economically depressed, to pay school fees. It is a struggle to learn in a situation where there are few books, atlases and many other things we feel indispensable. It is a struggle to learn when there is so much pressure to succeed in order to gain paper qualification which, it is hoped, will open the way to a decent job in the future.

In the task of Education, the Baptist Community in Zaire has asked the BMS to help by sending secondary teachers to help. They endeavour to maintain Christian standards and apart from teaching their own subject they also lead Bible study and Ligue (Scripture Union) groups.

Baptist World Alliance Day 1991

Together in Christ

Join your Baptist family as it celebrates BWA Day on the first Sunday in February or on another convenient day.

Order the following support materials:

- BWA Day bulletin inserts
- ____ BWA offering envelopes
- ____ BWA general brochures
- Baptist World Aid brochures

from: The Baptist Union of Great Britain Baptist House

PO Box 44, 129 Broadway DIDCOT, Oxon OX11 8RT

or: The Baptist Union of Scotland 14 Aytoun Road GLASGOW G41 5RT

MISSIONARY MOVEMENTS

DEPARTURES

Rev & Mrs D Stockley
on 29 September to Antonina, Brazil
Miss J Knapman
on 9 October to Colombo, Sri Lanka
Rev & Mrs J Clark
on 12 October to São Paulo, Brazil
Miss R Berry
on 17 October to Amp Pipal, Nepal
Rev & Mrs G Myhill
on 21 October to Nova Londrina,
Brazil

Rev D Rumbol on 23 October to Zaire

BIRTHS

Daniel Lewis Abbott was born to Neil and Ruth Abbott on 10 October Kathy and Martin Hewitt, a son on 10 October

Congratulations to Rose (former BMS Records Clerk) and Jonathan Moffett on the arrival of Rebekah Jo Moffett who was born on 30 October.

Rebekah weighed in at 7lbs 9ozs

Please note the following amendments to last month's list.

Dr & Mrs S Green on 25 September and not 18 September to IME, Kimpese, Zaire

Mrs R Montacute on 4 September and not 7 September to Kinshasa, Zaire

ACKNOWLEDGEMENTS

LEGACIES

Mrs E E Pester	100.00	
Mrs F L Skidmore	21.00	
Ethel M Rusling	750.00	
Arthur Baker Mills	250.00	
Mr A W Rutland	4,000.00	
Marjorie Irene Bullen	100.00	
Ethel Nancy Pellowe	12,252.00	
Mrs D C Wright	50.00	
Frank Illingworth	183.81	
Miss Phyllis Marian Harman	9,094.11	
F H Culverhouse	1,401.63	
Revd John E Tucker	7,000.00	
Miss Florence Hepzibah Stead 7.00		
Mrs N E Appleton	5,700.00	
Miss J C Isted	5,940.00	
Mrs Isabella Joan Foard	200.00	
F H Culverhouse	81,822.00	
Miss Helen Hardin	3,902.50	
Mrs F L Skidmore	1,644.86	

General Work

Anon: £5.00; London: £50.00; Charities Aid: £164.05; Andover: £10.00; Leicester: £30.00; Anon: £50.00; Anon: £200.00; Enfield: £50; Reading: £50.00; Macclesfield: £50.00; Edinburgh: £100.00; Anon: £250.00; Herts: £1,000.00; Erdington: £5.00; via Gareth Hutchinson: £7.00; Portsmouth: £7.40; GAYE: £9.50; Redditch: £12.00; FAE Aberdeen: £46.00; Darlington: £25.00; Anon: £50.00; Anon: £0.00; Anon: £20.00; Ano



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BMS World Mission PO Box 49, 129 Broadway Didcot, Oxfordshire United Kingdom OX11 8XA

01235 517700 info@bmsworldmission.org